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## A FORGOTTEN CHAMPION OF THE CORPORATIVE SYSTEM

ONE can not contemplate the life of the late Father Franz Hitze, a life long champion of Catholic Social Action, without experiencing a feeling of sorrow. He began as a convinced exponent of what we now call the corporative order, but soon committed the error of despairing of the possibility of reconstructing society in accordance with the fundamental principles more recently stressed by Pius XI in *Quadragesimo anno*. This imparts to his life a tragic aspect, because in the end his lifework proved futile.

Had he proceeded on the course adopted by him in the lectures, published in 1880 with the significant title: "Kapital und Arbeit und die Reorganisation der Gesellschaft," there is warrant for the assumption that he would have aided in laying the foundation for a system which possibly might have served as a pattern for the new society now in the pangs of travail. Instead, Fr. Hitze became a 19th century German New Dealer who put his faith chiefly in political action, organization and labor legislation. For he had, as Doctor Franz Mueller, now of St. Thomas College, St. Paul, writes, accepted "the form of modern economic life, which he thereafter aimed to modify by social reform."<sup>1</sup>) It was, therefore, imperative Hitze should accept the parliamentary system as he found it, although he had at first opposed it. Johannes Janssen, the historian, who decidedly favored the idea of the Christian Social School, did turn his back on the Reichstag.<sup>2</sup>) Even toward the end of his career, when a very sick man, Fr. Hitze wrote us (on May 2, 1921): "It will be hard for me to say farewell to my parliamentary friends; however, I must be grateful to God that He should have granted me a life so rich in helpful prompting and fruitful labor."

Fortunately, he was spared the experience of the debacle which cut short the ex-

istence of so many things dear to him and for which he had labored long, energetically and faithfully: the Center Party, social legislation, the Volksverein of München-Gladbach, Catholic Workingmen's Societies and the Christian Labor Unions, all of which he had helped to build into the existing order of things.

What would before long befall this order the young Hitze had foreseen with a discernment given to but few men of his day. In the lecture on "The Threatened Disintegration of the Middle Class through Legislation," contained in the volume referred to, Hitze speaks of the danger to which German agriculture was being exposed by foreign wheat and other farm staples long cultivated in Germany, but now imported from America, Australia, and India. This was only part of his warning. Europe, he thought, would in the not too distant future suffer the floodlike competition of labor, which would spread disaster as soon as ever the barriers shutting off East Asia and the interior of Africa should be removed. It was, in other words, the industrialization and competition of peoples in the at that time as yet capitalistically undeveloped parts of the world the young Catholic sociologist feared. Developments witnessed by the present generation lend weight to Fr. Hitze's additional statement: "Whenever this shall come to pass, we will experience a twofold crash, in the course of which, in all likelihood, some nations will be entirely crushed." A proletarianized people, so this man of vision thought, "must inevitably go down in a struggle of this kind." Even for this reason alone he believed it necessary "to provide for the continued existence of the estate of our farmers—irrespective of the French," referring to a conflict with the neighboring people. But he also expressed the conviction that during this "migration of peoples" Christianity would play an important role.<sup>3</sup>)

Fr. Hitze foresaw what we are now experiencing, the collapse of what he called "the grandiose plan of international division of labor." He realized the existing condition of

<sup>1</sup>) Encyclopedia of the Social Sciences, vol. VII, pp. 391-92.

<sup>2</sup>) Johannes Janssens Briefe. Ed. by Ludwig v. Pastor. Vol. II, Letter No. 437, Freib., 1920. "I am happy to have escaped the noisy and for the people expensive humbug of so-called parliamentarism."

<sup>3</sup>) Hitze, Franz. Kapital u. Arbeit. U. d. Reorganisation d. Gesellschaft. Ninth lecture. Paderborn, 1880.



things would end in disaster not alone for the farmers and peasants of his country, but ultimately also for industry and labor. His remarks on the subject are of particular significance because of present conditions: "Even for industry the [domestic] rural population constitutes the only dependable and continued source of consumption for its products. All industrial 'voyages of discovery' [foreign markets] have resulted in but scant economic advantages of a lasting nature, just as was the case in Spain after the discovery of America. Over-lordship of this kind is never of a permanent nature; earlier or later the 'colony' will emancipate itself, provided no other people have previously laid hands on it."<sup>4</sup>) The threatened loss of our Eastern markets today illustrates well Hitze's contention. For their sake we may risk a war with Japan.

The first forty years of the present century have proved Fr. Hitze's observations to apply even to our own farmers. Having unwittingly furthered the industrialization of Europe at the expense of its rural population, they are now become the victims of the very international "division of labor" which at one time made them appear prosperous. But their prosperity was insecure and of short duration. At present the American farmer, who at one time fed Europe, is beseeched by a helpless Government to reduce production; and because he can not do so in so radical a manner as conditions demand, and continue to live, widespread bankruptcy of agricultural producers is halted only by the payment to them of hundreds of millions of dollars annually in subsidies from public funds. To attain its purpose, the Government resorts to various schemes, all of them intended to disguise the naked truth of the matter: there are more farmers in the country than we have need of. Should they be obliged by circumstances beyond their control to abandon their homes on the land, industry will soon be unable to provide work for them. Loss of foreign markets, excessive cost of production, more machines, and the declining birth rate must before long impede the expansion of industrial enterprises and, therefore, the opportunity for employment.

The mission to which Fr. Hitze should have dedicated himself he clearly outlined in the following telling statements: "Political reorganization of the estates (or orders)—economic reorganization of the estates: this it comprises, in my estimation, the complete 'solution' of the social question, the positive goal of all of our previous discussions." He knew, however, the reformation of institutions and the reorganization of society could not be achieved under the prevailing representative system. "Our modern parliaments," thus reads a brief note referring to this subject, "are meant to express the will of 'the people,' at least that of the majority. In these parliaments the 'people' are

expected to become 'sovereign' and to secure their 'liberty.' But this purpose is not at all achieved."<sup>5</sup>)

It was on the reorganization of the estates or orders in society the young German priest pinned his hopes for the future. Evidently, the reformation he had in mind was not the one ultimately attempted by the State, first in European countries and finally in our own with the acceptance of the New Deal. "Social Security," Fr. Hitze thought, should be attained through liberty, originating with the people. He knew the guilds had not been State-made, or, in fact, imposed on the new artisan class of medieval days by any one according to some preconceived idea. Fr. Hitze insists, and correctly so, that the guilds had not attained to influence with the aid of the State but at first in spite of it. The discussion of the *Zunftkämpfe* (guild battles), let us add, fill many pages in the histories of the Italian, German and Flemish communes. But Fr. Hitze did not deny to the State the role Pius XI, for instance, assigns to it in *Quadragesimo anno*. He realized too well the need of unity and its importance to think even of jeopardizing the beneficial influence the State must exercise in the interest of the common good. "But," he writes, "unity must attach itself to the various organs [of society]; order must be attained through organizations enjoying self-administration. A government, civil servants, there must be. But again not extraneous to or foreign to society; society itself must function through its organs, through the people, for the people."

Continuing, Fr. Hitze develops thoughts which are so many commentaries on passages found later in *Quadragesimo anno*. "We desire the aid of the State," he wrote sixty years ago, "but not that it should make self-help unnecessary or sterile. But rather to organize self-help, to supplement and to strengthen it with the aid of the estate" [i. e. the collectivity of the members of a particular occupation]. Furthermore, says Fr. Hitze: "We desire the estate (order), not the State; decentralization and not centralization. We want self-administration not bureaucracy, organized self-help and not State aid." Moreover, the experiences of the past half century, including those we have witnessed and continue to witness in our country, underscore the correctness of Fr. Hitze's further remarks: "Not *we* want the all-powerful State, centralization and bureaucracy and State aid—it is the Liberals [our New-Dealers] who wish for these in the political realm and—in the economic field—the Social Democrats." Having adduced proof for his assertions, the author continues: "We desire to organize again the helpless, bureaucratically controlled masses, lacking both independence and power to resist, even though the State had endowed them with certain weapons—meaning rights—which they may make use of in their struggles—under the

<sup>4</sup>) Ibid., p. 365.

<sup>5</sup>) Ibid., p. 428.



supervision of the States." As, for instance now with us under the Wagner Act. While he lacked the insight, derived from experience, regarding the results of social legislation of this nature, Hitze contended: "It is only the police, bureaucrats, can restore order to the disorganized masses; organic association will not tolerate their interference; they will defend their independence,"<sup>6</sup>) as the guildsmen so frequently did prior to the age of Absolutism and Mercantilism.

So thoroughly was Fr. Hitze imbued with the faith in the saving principle of the organic nature of society, fundamental to the corporative system, that he does not hesitate to declare: "All associations must be ordered; they must combine and after that become saturated with the entire content of the estate as regards its purposes and needs. In fact, all associative organizations, all streams must flow into the stream of the organization of estates. In that case, the association as well as the State will thrive." *In nuce*, Fr. Hitze's program consisted of one sentence, as brief as Cato major's celebrated political formula: "Reorganization of estates: it is essentially in this the solution of the social question must be sought."<sup>6</sup>)

A good deal of what has been accomplished under the New Deal leads in the very opposite direction from that pointed out by Fr. Hitze. Let us illustrate the tendency certain important acts inaugurated by Congress at the behest of the President are bound to emphasize and promote. Late in October, employees of the Collinsville, Illinois, plant of a well known manufacturing concern were required to decide whether or not the AFL International Ladies Garment Workers Union should henceforth represent them as their collective bargaining agent. So far so good. But while a hundred years ago the American settlers in Oregon were capable of organizing a stable government under particularly difficult circumstances without even the slightest aid from Washington, the 353 workers concerned in the election referred to were not trusted to decide so minor a problem concerning themselves as this. According to newspaper accounts, the *NLRB conducted the affair!* A thoroughly fascistic procedure. The workers, after casting their ballots under the surveillance of Federal officials, well might have exclaimed with Benito Mussolini: "Today we are burying economic liberalism . . . today we are taking another step forward on the road to revolution."

Although Hitze, even in his younger days leaned more heavily on the State than, for instance, Carl von Vogelsang, he was nevertheless opposed to centralization of power and bureaucracy. "Centralized State Socialism," he declares in the lecture on "The Guilds of the Future," "is neither possible (!), nor necessary, nor just. It is in a Socialism of orders State Socialism and individual Socialism reach a

happy combination." With other writers of the Christian Social School, Fr. Hitze here uses the term Socialism in the original meaning of the word: a doctrine or system that re-emphasizes the social nature of man with the intention of reorganizing the amorphous society of Liberalism in accordance with fundamental Christian social doctrines. Fr. Hitze was, therefore, warranted in denying his ideas would lead to State Socialism. Anticipating the allegation, he said: "We desire the aid of the State, but not with the intention that self-help should become unnecessary or useless, but rather for the purpose of organizing self-help, to further and strengthen it with the help of the State." As further proof of opposition, not to say animosity, to a centralized State, the author of these statements reminded his contemporaries: "It is not we destroy entire political parties with the help of the State [Hitze here refers to the law intended by Bismarck to throttle the Social-Democratic Party of Germany]; not we have made of marriage a mere civil contract; not we have centralized education." "We want to reorganize the helpless masses, who, bureaucratically governed, are bereft of independence and lack the power of resistance."

It is for the totality of social problems, constituting the social question, Fr. Hitze demands a cure should be provided. Fifty years prior to *Quadragesimo anno* he declares the reorganization of society on a corporative basis to be the goal "where the solution of 'the' social question will be found." Toward this end, Hitze thought, all efforts should be directed, lest they remain sterile, because they attacked merely a single symptom of the social morbidity of the age. Once more, therefore, he reiterates the opinion, at the end of the eleventh lecture: "It is essentially in the reorganization of the estates the solution of the social question must be sought."

Hitze's demands were by no means inspired only by the desire to rescue labor from its untenable position in an atomized society and an inorganic State. Far from it. Their author was convinced the middle classes were threatened with gradual disintegration in consequence of the legislative trends of the times. The very condition now impending before our very eyes in our country led him to demand that artisans, enterprisers and farmers likewise should be organized in corporations. He was, moreover, convinced this purpose was possible of attainment. "It is true, modern capitalism has," Hitze declared in the lecture on compulsory guilds, "terribly mechanized and disorganized all social life. Nevertheless, the almost luxurious efforts to organize societies prove the existence of organic dynamics."<sup>7</sup>) This tendency, he advised, should be cultivated and directed.

Had Fr. Hitze persisted, we should call him a precursor of Pius XI, just as Bishop v. Ket-

6) Ibid., pp. 440-41.

7) Ibid., pp. 473 ff.



teler is considered a forerunner of the author of *Rerum novarum*. Hitze's proposals were directed at the very purpose the author of *Quadragesimo anno* insists on, the restoration of an organic structure of society, having for its pillars and joists, as it were, "corporate groups—with power of self-government—considered by many to be, if not essential to civil society, at least natural to it." (Pius XI) With Fr. Hitze, the late Pope likewise emphasized the need of disembarassing the State of "an infinity of occupations," while the aim of State Socialism, developing in our country at the present time, is to arrogate to the State as many obligations and offices as possible.

F. P. KENKEL

## ST. VLADIMIR AND THE CHRISTIAN STATE

### II.

**B**EYOND question asceticism is a necessary element in religious life. But whenever the Church confines herself to this element exclusively, and thus can no longer fulfill her terrestrial mission, she loses much of her life-strength. The Byzantines made their own the words "render to Caesar (Kessar) the things that are Caesar's and to God the things that are God's." "God" is the formality of the orthodox dogmas, the grand beauty of the liturgy, the emptiness of abstract contemplations. "Caesar" is the active life, all human relations, society, history. The Kingdom of God is restricted to the interior of the temple, to the cell of the monk and the cave of the hermit. All else, even the Church herself, as soon as she leaves the precincts of the monastery, falls under the absolute and unlimited domination of the worldly monarch, who is supreme on earth.

A purely ascetic conception of Christianity therefore leads inevitably to caesaropapism, to the assertion of an absolute State that absorbs the social function of the Church while leaving to the religious soul merely the possibility of satisfying the personal desire for solitary and passive virtues. In the Christian Orient we encounter a complete and strict separation of the divine from the human element, although the true essence of Christianity consists in the inner union of both.

But at the very time when the cultured Greek threw away the evangelical pearl of the Kingdom of Heaven, the half-civilized Russian assumed it. He discovered it covered with Byzantine dust and this dust has been carefully preserved by reverent Russian theologians, bishops in the employ of the State, and the lay bureaucrats, all of whom govern the Church. The pearl itself, however, has remained hidden in the soul of the Russian people. But before it was given into the keeping of the people, St. Vladimir displayed it to his contemporaries in all of its purity, and its luster serves as a pro-

phetic premonition and a pledge of our fate. For Vladimir true religion was not a negation of nature and human society—as it was to the Byzantines—but a regeneration of them. He himself was a living example of that positive power of Christianity which does not destroy human nature but assigns it to the service of a more perfect revelation of the grace of God.

As a heathen in the days of his youth, Vladimir had led a very sinful and lawless life. Ambitious and cruel, he had attacked his elder brother Jaropolk, ordered him killed and seized his possessions. But when the widowed princess, whom he wooed, repulsed his advances, he made her his wife by force, having first killed all her relatives. According to the *Letopisez*, his wantonness had been insatiable. A zealous idolater, he offered human sacrifices to his native gods, and when he began to doubt the power of his idols he contemplated becoming a Mohammedan, attracted chiefly by the paradise of Mohammed with its huris. He changed his intention, however, when he learned that alcohol was prohibited by the Koran, saying "wine cheers the heart of the Russian man; lacking this joy, what have our people?"

But in the same way that he had always been "magnificent" and fearless in evil and falsehood, carrying everything to excess, Vladimir remained true to himself after his conversion. Hence he did not become a Byzantine semi-Christian. He needed to repent, but his repentance did not lead him, despite its depth and sincerity, to embrace a life of solitude. He accepted Christianity in its entirety and his whole being was pervaded by the moral and social spirit of the gospels.

Let us observe the candid, simple and truthful picture of the Christian Vladimir which the chronicle of Nestor (*Letopis*) has preserved for us. After he had been baptized Vladimir erected a church in honor of the Transfiguration of Our Lord in the town of Wassiliev, and prepared a great celebration. Some 300 barrels of honey were procured and he invited his boyars, as well as the *posadniki*, the elders of each town and many simple people; moreover, he ordered 300 griven to be distributed among the cripples. The prince celebrated for eight days, returning to Kiev on the anniversary of the Virgin Mary's death, where he arranged another festival to which a great multitude were invited. He rejoiced in soul and body to observe that his people were becoming a Christian people, and celebrated annually the feasts of the Transfiguration and the Virgin's death.

Vladimir never tired of hearing the words of scripture, liking especially the passages "blessed are the merciful for they shall obtain mercy," "sell what thou hast and give to the poor," and "lay not up to yourselves treasures on earth, where the rust and moth consume and where the thieves break through and steal, but lay up to yourselves treasures in heaven,



where neither the rust nor moth doth consume and where thieves do not break through nor steal." Another text that appealed to him was the word of David: "blessed is the man who hath mercy and is magnanimous." Having heard the statement of Solomon, "he that hath mercy on the poor lendeth to the Lord," Vladimir declared that every beggar and cripple could come to the court of the prince and receive from the State treasury all that he needed of food, drink and kuni.<sup>1)</sup> He likewise declared that "as the weak and ill cannot come to my court, let carts loaded with bread, meat, fish, vegetables, mead and kvass in barrels, be driven through the town and you shall make inquiries as to the whereabouts of sick persons and beggars who cannot walk." These people received all they needed in the way of food, drink, etc. Vladimir, solicitous by nature, in thus providing for the poor and needy acted in a truly fraternal spirit, as befitted his environment, toward his chosen people, his counsellors and his drushina. Complete freedom and equality reigned at the court of Kiev. "The sacred and divine Majesty" of the Byzantine Basileus discovered that, despite the link between Russia and the Byzantine empire, Vladimir was no imitator of him.

Nestor recounts an episode that aptly characterizes the humane spirit of our primitive monarchy. At one of the banquets Vladimir arranged daily for his drushina, it so happened that some of the guests who were drunk began to grumble against the prince, saying, "it is deplorable that we must eat with wooden and not silver spoons." On hearing this, Vladimir ordered silver spoons made for his entire drushina, declaring: "I can't buy a drushina for myself with silver and gold, but with my drushina I can always obtain the silver and gold!"

Vladimir, who loved his drushina, says the chronicler, took counsel with them in questions of government, war and the administration of the Russian land. After his conversion, he carried on only defensive wars against the Turan nomads who were continually invading his territory. "And he lived in peace with the neighboring princes," the chronicle relates, "with Boleslav the Pole, with Stephen the Hungarian, and with Andrew the Czech; and peace and love existed among them."

We know of one more incident to complete the portrayal of a truly Russian, a truly Christian monarch: Vladimir lived in the fear of God. Once, when the number of robbers had greatly increased, the bishops said to him: "look you, the number of marauders grows; why do you not punish them with death?" But he only answered: "I fear to sin!"

We are not posing the question whether Vladimir erred in his interpretation of the divine commandments or not. We are concerned with attempting to establish that he endeavored

to apply Christian morality to all cases of a social or political character. St. Vladimir desired to be a Christian not merely in his private life but also in his capacity as head of the State, in matters of internal administration as well as in international relations with the other Christian powers. The highest principles motivating his reign were not national interest or national egoism, but justice, love and peace.

He adopted the fundamental principle of the Christian State, and left its realization to Russian posterity. His successors, Jaroslav and Vladimir Monomachos, his son and grandson respectively, were truly Christian princes. But unfortunately Kiev-Russia was, despite their efforts, so weakened through continual strife within the House of Rurik, that it could not fulfill its mission. The invasion of the Tatars and the fact that the national center gravitated toward the North gave to our political development an entirely different direction. The Christian State, which had been little more than defined in Kiev, was forced to give place to the tatar-byzantine despotism of Moscow and the teutonic absolutism of St. Petersburg.

Now what is the reason for this tremendous historical change? Why was the tender sprig of social and political Christianity, planted 900 years ago, so soon to be overpowered by noxious influences? What power or evil fate substituted in Christian Russia (or more precisely in "Rusj") the ideal of a Nebuchadnezzar for that of a St. Vladimir?

God became man in the person of the Hebrew Messiah at exactly the time when a man in the person of the Roman Caesar (Kessar) was made a god. Jesus Christ did not contend against Caesar and did not dispute his power; He merely proclaimed the truth about him. Christ affirmed that Caesar was no god, and that his power was outside the Kingdom of God. To pay Caesar with the money he himself had coined, and to give everything else to God—such is the principle we now call separation of Church and State. This separation is necessary so long as Caesar is a heathen, but is impossible when he has become a Christian. The Christian, be he king or emperor, cannot remain outside the Kingdom of God, opposing his power to that of God. The great command, "Render to God the things that are God's," is absolutely binding on Caesar if he is a Christian. He must also render to God the things that are divine, recognizing that He is the highest, the absolute power on earth. In order to understand correctly the words Our Lord spoke to His foes when about to enter upon His suffering, it is necessary to supplement them with those He so solemnly addressed to His disciples, the representatives of His Church, after the Resurrection: "All power is given to Me in heaven and in earth" (Math. XXVIII, 18). This is a clearly formulated and decisive text which cannot be ambiguously interpreted, at least with an easy conscience. Those who firmly be-

1) Kuni were the furs of animals used at that time as monetary units.



lieve in the words of Christ will never admit the possibility of a State separated from the Kingdom of God and absolutely independent of it, nor of a secular power completely self-contained and autocratic. There is but one power on earth and this power belongs not to Caesar; *but to Jesus Christ*. If the statement regarding the denarius (or silver coin) divests Caesar of his "divinity," so this latter statement takes from him his autocracy. If Caesar wishes to to reign on earth, he may not do so in his own right, but only as the representative of Him to Whom is given all power in heaven and on earth. But how can such an authorization be granted Caesar?

Jesus Christ revealed to men the Kingdom of God which is not of this world and granted all necessary means for the realization of that Kingdom in this world. In His high-priestly prayer Our Lord proclaimed complete unity of all as the ultimate aim of His works; He wished to give to them a real and organic foundation by establishing His visible Church, and in order to protect its unity gave it *one* head, in the person of St. Peter. Were it possible to discover in the gospels a reference to a transfer of power, it would be the one just referred to. No worldly power obtained any sanction or promise from Christ. He founded only the Church and He established it on the monarchistic power of St. Peter: "Thou art Peter and upon this rock I will build My Church," etc.

Therefore, the Christian State must be dependent on the Church that Christ established, and in turn the Church is dependent on its head, as ordained by Our Lord. Only through St. Peter does the Christian Caesar participate in the royal power of Christ. He can have no power without Him Who possesses the fullness of all power and therefore cannot reign except in relation to him to whom has been given the keys of the Kingdom of Heaven. To be truly Christian, the State must subordinate itself to the Church of Christ. And moreover, in order that this submission be not a pure fiction, it is necessary that the Church be independent of the State, shall have her center of unity outside and above the State, and be a truly universal Church.

(To be concluded)

Our generation has not only seen war: it has witnessed the greatest social revolutions of all time in Russia, in Germany, in Italy, in Spain. In each case the revolution has been against that economic and financial system which can only see national well-being in the struggle for personal wealth and power as between one man and another, each free to do his damndest against his neighbor within old-fashioned legal limits, and new-fashioned sops to prevent that degree of misery which brings too immediate a retribution.

MICHAEL DE LA BEDAYERE

## USURY AMONG A PRIMITIVE PEOPLE

**J**UST a year ago we discussed in these columns the plight of the Ifugaos, natives of the Mountain Province in the Philippine Islands.<sup>1)</sup> It was pointed out on that occasion that this province exhibits a striking contrast of wealth and poverty; for centuries the magnificent rice terraces have produced rich crops of the heavy golden grain, but at the same time the owners of these fertile fields are indescribably poor, and dirty as only miserable people can be dirty.

The reasons for this condition are many and various, as was indicated in the earlier article. While the social problems known to civilized countries do not beset these people, and while there is no question of antagonism between capital and labor, the Ifugao is oppressed beyond measure by his religion.

Nothing is dearer to the Ifugao than his rice field; it may figuratively be said that he worships it, representing as it does the greater part of his daily sustenance and being the legacy of his ancestors. For him to sell his field is considered almost a crime. Not infrequently, however, he is compelled to mortgage it (and mortgaging generally means the relinquishing of the field since he has little chance to pay back a loan) because his religion requires numerous sacrificial offerings. Whenever any member of his family is ill or has died, or he has met with other misfortune, the Ifugao must offer costly sacrifices. For example, he may be obliged to sacrifice a pig or even a water buffalo twice a day for many days to placate the gods. Not having the means to procure the victims, he must mortgage his only asset, his land, in order to obtain them. And because he is charged excessive interest, the field in time becomes the property of his creditor.

The native himself blames no one for this condition actually brought about by his religious beliefs. Within more recent years, however, his religion is not the sole cause of his plight. The establishment of a system of government in the larger centers, the opening of schools and the construction of good roads, as well as the operation of gold mines, have created new problems without remedying the existing situation. In other words, the money that has come into the Ifugao territory as a result of the salaries paid to clerks, teachers, policemen, soldiers, etc., or for work on roads and in the mines of the neighboring provinces, must be regarded as a new factor of importance. At the present time every Ifugao who is not too lazy to work occasionally for a few weeks can obtain some funds. This is about the only tangible result of the official attempts to civilize the people, and it can hardly be con-

<sup>1)</sup> "Oppression of the Poor Among a Primitive People," *Central-Blatt and Social Justice*, March, 1940, pp. 371-73.



sidered a beneficial one, at least so long as the tribal religion dominates the people so completely, constituting the greatest obstacle to progress.

The additional money received has not been used to any great extent by the natives to improve their lot. Rather, it has enabled them to purchase more pigs and offer more sacrifices than ever before; and there are certainly numerous occasions for them to buy the desired victims for supplementary religious services. Nearly every week several truck-loads of pigs are driven to the villages along the public road and the animals promptly sold in the market places.

A very small percentage of the people are now able to read English and to count, the net result of the instruction provided in the many schools. But despite the new system of education, the people have not come to realize that they are a backward group, doomed to remain such as long as they do not cast aside their spirits and gods. Some of the natives who have learned how to write have recorded certain of the prayers and incantations of the tribal sacrifices and by doing so have contributed to the increase of the number of pagan priests and drunkards (for every pagan priest is a drunkard), and to the consequent increase of those who deceive the people—although not always maliciously—by inducing them to multiply the number of their offerings.

We are referring, of course, only to those villages and localities in the Ifugao country where the influence of the missionaries has thus far not penetrated or attained sufficient strength, for the Catholic Church, through her representatives, fully realizes the harmful effect of the natives' religion, and has at all times been the declared enemy of the pagan sacrifices and the beliefs on which they are based. But there is only one area in the Ifugao country where the Church is strongly established and only a few others where she has achieved any notable success. In the remainder of the province paganism, with all its evil effects, still predominates, notwithstanding the schools and other attempts by the government to "import" civilization.

By reason of the school system, here and there men have been trained to hold an official position. Because of the monthly salary they receive in petty jobs, and because of their knowledge, these "educated" men (they can read more or less fluently and can write a letter or prepare a report with not too many mistakes) have acquired a measure of superiority over their fellows. They are civilized but not Christianized, and the thin veneer of civilization wears off entirely as soon as they return to their native villages, where they participate in all the pagan sacrifices, the same as the other natives. The great majority give up their jobs after a few years and in time there is little to distinguish them from the "non-educated." A few, however, and thank God that it is a few,

have retained their prestige, oppressing the poor in an infamous though clever way.

These culprits have actually ceased to believe in the spirits and gods of their forefathers, but do not reveal this attitude of mind to the common people. On the contrary, they seek to give the impression they are faithful followers of the customs of old, by offering whatever sacrifices they are ordered to make by the elders. They do this because they know that the sacrificial customs can be made lucrative for them, in fact their best means of gaining wealth.

For example, suppose Mr. X's neighbor becomes ill. He is the owner of a rice field known to be highly productive and one greatly coveted by Mr. X. Quite adroitly the latter sends his emissaries to the sick man, instructing them to talk about the need for sacrifices on a large scale and about the pigs owned by Mr. X. The sick man usually admits readily that such a sacrifice must be performed to avoid death, and asks the emissaries to borrow the necessary victims from Mr. X. The latter thereupon replies that he can ill afford to spare the pigs, as he is contemplating arranging a feast himself within the next several months, but that out of compassion he will postpone his feast and is therefore prepared to furnish five pigs at once. He also states that he will provide another five should the spirits not be propitiated after the first ceremony.

And this is exactly what happens. After two or three sacrifices the man may recover. Mr. X had hoped he would die, and his recovery complicates matters. So he waits another year in order to permit the debt to be doubled by reason of the interest charges, and then just before the harvest compels his duped neighbor to mortgage his field. This procedure, he tells the owner, is obviously the best solution, as the latter would surely be required to pay more if he brought the matter before the court. Mr. X's go-betweens induce the owner to agree to the arrangement, by pointing out that he could hardly expect to win his case against a man possessed of such great knowledge regarding official matters, and that he can easily earn enough to pay off the mortgage by going to work in the gold mines at Baguio before the next harvest.

So shortly after the harvest the owner makes plans to work in the mines. But he needs money: five pesos for his fare, a chicken to offer before he leaves, in order that the augurs of the bile-sac may be consulted, and a new upper garment. Could Mr. X not lend him the ten pesos he needs? Mr. X obviously does not want him to go to the mines, and so he pretends that he has not this amount of money on hand. But after several unsuccessful attempts to borrow the sum from other persons—for ten pesos is a large amount for the ordinary Ifugao to have—he returns to Mr. X. This time Mr. X smilingly informs him that he has just received his salary and can give him the ten pesos. But he



adds that he will need the money after one month and because he will miss the money greatly the borrower should pay him 50 percent interest a month, that is, return 15 pesos instead of 10 as soon as the new moon is visible.

Such an agreement is made in the presence of several witnesses and the borrower happily boards a bus, determined to work in the mines and earn enough to pay off the mortgage. But finding no work immediately in Baguio, he roams about, borrowing money from other miners in order to obtain food. In about three months he does find employment but after five months or so of hard work he becomes tired and homesick. He pays his debts to his fellow miners and returns home with 100 pesos. In the meantime, the debt of ten pesos he had borrowed from Mr. X has increased to 50 (five pesos interest for eight consecutive months). With the remaining 50 he can buy only five pigs, whereas he needs 20 to pay off the mortgage.

Mr. X well knew this would be the result, and finds it a good policy to take advantage of the ignorance of his neighbors. As a matter of fact, he has been the mortgagee on several occasions, lending money at an interest of 50 percent per month to quite a number of Ifugaos in need of a little cash.

Sometimes, however, it happens that the borrower is able to earn enough to pay off his mortgage. Does he then get back his field? Not at all, for Mr. X or Mr. Y wants to keep the rice field and knows of many ways to deceive the people. Not long ago, for instance, a certain Himmiwat returned from the mines with the respectable sum of 120 pesos cash, exactly the amount he had received from one of the lenders 15 years ago when he was compelled to mortgage his property.

With a happy face and a heavy bag at his hip he went to his mortgagee's home and placed the entire sum before him. The latter refused to accept the money, informing the borrower the debt was not 120 but 200 pesos in addition to two pigs. Was he not ashamed, the lender asked, to think he could repossess his field (which was eventually valued at 600 pesos) for the same amount? Where were the interest payments? Oh yes, the yearly crop, but did not the mortgagee have many expenses, such as the salaries of the field laborers, and did not the land yield a poor crop now and then? Himmiwat was baffled but what could he do? Who would support his claims against the influential lender? No one, he is certain, because every ordinary Ifugao believes that one day he may need the assistance of the lender, say to borrow some pigs for urgent sacrifices.

So Himmiwat went to work for another year and three months and returned again, with the amount demanded. But now instead of 200 pesos, 300 more were required. It sounds incredible, but it is none the less true and the matter is still not settled.

Time and again an innocent Ifugao hears that the Government has awarded him or her a certain amount of money for military service performed by a son or husband now dead. The sums range between 200 and 400 pesos. In order to receive the money written application must be made and here again Mr. X or Mr. Y offers his services. He is the only one, he tells the beneficiary, who can handle the matter, but of course expects one half of the amount to be received. Moreover, it would be well for the client to offer a sacrifice so that the evil influence the "go-between spirits" may exert will be offset, for the transaction is "quite complicated to arrange."

About a month later the check arrives; the poor ignorant man puts his thumb print where he is told and goes home with exactly half the amount that should be his, or perhaps even less if his learned "friend" has decided at the last moment that two-thirds instead of one-half the award should be taken for "services."

It is small wonder these professional usurers and exploiters are secretly hated by the people. Nevertheless, no one dares accuse or defy them openly, being fearful of their tricks and knowledge and knowing full well that the money lenders would find a way to bribe or intimidate the witnesses should the matter be brought to court. Moreover, any Ifugao not involved directly in the particular dispute thinks it better to remain quiet, for the day may come when he will need pigs or money for sacrificial purposes.

A few years ago an Ifugao who had been repeatedly deceived by one of these culprits and had been robbed of nearly all his rice fields, took the law into his own hands and one night thrust his spear through the bamboo wall of his adversary's house, at the very spot where the man generally slept. The spear went through the wall but missed its mark. Although the usurer recognized the spear, he did not report the incident. With the assistance of a confederate in his infamous business of fooling the ignorant people, he compelled his enemy to take him to the last rice field the latter still owned. There he gave him a choice to lose his field or be accused of murder and sent to jail for a number of years. The poor man naturally preferred his liberty and consequently lost his remaining field, but no doubt he hopes some day to have his revenge. The natives who know of the happening believe that after all it is better to let such nefarious men alone, hoping that one day a real leader will protect them.

Meanwhile, they try to obtain from the usurers as much as they can by inducing them to offer great sacrifices. In this way, they say, we can at least get a good meal from time to time at their expense.

These professional oppressors of the ignorant and the poor know perfectly well the hidden intentions of the people who urge them to prepare elaborate feasts, but they rarely ob-



ject. In fact, they often arrange a feast voluntarily for, being Ifugaos themselves, they realize they can gain some measure of popularity among those they have never deceived, and make their adversaries and the victims of their greed forget their anger for a while. An Ifugao who is invited now and then to drink all the rice wine and eat all the meat he can, forgets his troubles and never fails to praise the sponsor of the feast.

But to sum up the situation, the fundamental cause of all the miseries of the Ifugao people, including both their poverty and their oppression, is their tribal religion.

FRANCIS LAMBRECHT, C.I.C.M.  
Banaue, Ifugao, P. I.

## WARDER'S REVIEW

R. S. V. P.

DEMAGOGISM was much in evidence during the recent political campaign. Some of the crude attempts of minor politicians to mislead the people evidently prove them to believe it possible to fool the public at least some of the time. A certain building in the city of St. Louis bore a large sign with the inscription:

"ROOSEVELT—He gave us food when we were hungry."

If the statement were true it would constitute an indictment of Democracy more serious than anything a Fascist or Nazi could say in condemnation of our system of Government. If things have really reached a state of confusion so great that no one but the President of the United States had either the intention or the power to feed the poor, Democracy would have written its death warrant.

The very essence of Democracy is self-help and mutual-help, self-government and administration of local affairs. To aid an individual or family in need is, in the first place, an obligation of blood relations or a particular group, occupational or otherwise, with which individuals in need may be affiliated. It is only when mutual aid fails, the community is bound to aid the needy, incapable of helping themselves. Should their number exceed the ability of local authorities to alleviate the distressed condition of the poor, then assuredly we must confess to the existence of *mass destitution*.

In this case let those who have directed the political and economic policies and affairs of the nation in the past explain: whence this condition in a country possessed of such bountiful resources? Are those wretchedly poor people we have with us the victims of the greed and hardheartedness of their fellowmen, and if so why did you so long permit them to act the vampires? Or are you willing to blame these deplorable conditions on the existing system? If so, rest assured you can not still the burning desires of the mass for justice with draughts of circus lemonade.

## What Did He Mean?

CERTAIN statements contained in Mr. Wendell L. Willkie's Lincoln Day address are of an astonishing nature. Particularly is this true of the references to "the free enterprise system," the very antithesis of the American system so long fostered by the Republican party, whose present leader the speaker is.

Having declared not the Democratic party but "the New Deal party" to be "the party in power," Mr. Willkie insisted it "does not understand the basic functions of the free enterprise system." Perhaps so. But the high tariffs fostered for so long by the Republicans of our country were certainly not conducive to the operation of the system the orator spoke of. If the claim is true that "we—meaning his party—know how the free enterprise system operates," this knowledge has been grievously sinned against. Moreover, Mr. Willkie's further statement, which might have been written in the days of Jeremy Bentham: "We know that if it [the free enterprise system] is permitted to function, it can create more than any man has heretofore known," must surprise his new found friends in England. Because they are conscious of their own country having deliberately turned its back on the gospel of Free Trade.

Following the evil example we had established at a critical time by the adoption of the Smoot-Hawley tariff, "the economic structure of the British Empire was revolutionized in its relation to 'world order' . . . the foreigners were to be nowhere within the [economic] ring-fence of the British Empire," Leonard Woolf states in a review of one of the volumes of Prof. W. K. Hancock's "Survey of British Commonwealth Affairs," published as recently as Jan. 25th in the *New Statesman and Nation*, of London. But the fence "enclosed a large part of the world's surface and population and the foreigner was not everywhere regarding his exclusion passively." Hence the conviction: "Imperialism, economic or otherwise, is a game which two can play at." Because others did so, Mr. Woolf draws the inference "the ring-fence empire, unless it is so small as to be unimportant, or so large that it is practically a world-empire, must almost certainly lead to war."

Considerations of this kind, Mr. Willkie evidently had not seriously contemplated. Or is he really willing to destroy the American System so assiduously fostered by his party from its inception onward until 1933? Is he willing to work for a new economic order intended to "clear the channels of world trade," at the cost of our tariff system? In the only way possible at the present time, Mr. Hull has worked towards such clearing of trade channels by arranging reciprocal trade agreements. But the very people Mr. Willkie still pretends to represent have granted our Secretary of State no encouragement whatsoever to continue on the course adopted by him.



### Not of Our Making

THE debacle suffered by Liberalism is made apparent by Mr. John Macmurray, although perhaps unintentionally so. Writing in the Liberal-Fabian *New Statesman and Nation*, he declares:

"In the absence of a religious conviction to maintain the values of personal life as the ends for which power may be exercised, there is no possibility of limiting the power of government. Power becomes an end in itself; the means of life dictate the values of life, and the Totalitarian State is born."

Hence, Mr. Macmurray, although he speaks as a Liberal, infers: "The defense of Christianity and the defense of Freedom are inextricably bound up, and this is true whether the Totalitarian State be Socialist or Capitalist."

He is, however, beset by the fear that "if Christianity, on the defensive, identifies the defense of spiritual truth with the defense of the traditional order of society which it created under very different conditions of life, it will find itself fighting, in queer company, for Democracy against Socialism."

The society of the present is not, as Mr. Macmurray claims, of our making. It is largely the result of ideas propagated by men and schools opposed to Christianity and the Church. Serious minded Catholic sociologists have long ago proclaimed their conviction: neither Capitalism nor Socialism. Not Capitalism for reasons so trenchantly stated by Karl von Vogelsang over fifty years ago:

"The capitalistic 'order' is nothing else but the work of sin and human frailty. It offends in all things against the natural and the revealed law of God. This so-called 'order' is, closely scrutinized, nothing but disorder, a plutocratic anarchism, more dangerous than the revolutionary anarchism which with crude means engages in treacherous violence, while liberalistic anarchism carries on far more effectively by means of promissory notes and mortgages."<sup>1</sup>)

This is no single instance of condemnation of the liberal capitalistic system by notable Catholic writers. The distinguished Dominican Albert Maria Weiss, Vogelsang's contemporary and an exponent of the same School, was equally outspoken on the subject. Both men were precursors of Pius XI; they emphasized not merely the organic nature of society but also the need of reinstituting the corporative order.

### Turning History into Legend

IF there is anything we regard with a greater degree of suspicion than a commercial farm paper dependent on advertising (there are exceptions to this rule) it is one "interested in party politics."

A certain journal of this type has presented its readers with an editorial on Henry A. Wallace, now Vice-president of the United States. He is held up to view by the writer as "the first

representative of distinctively farm interests to win election on a national ticket in probably a hundred years. Vice-president Wallace is also one of the very few farm leaders ever to win nomination on a national ticket." The fact of the matter is, the distinct farm interests of the Wallaces, father and son, were largely concentrated in the successful farm journal published by them. A business undertaking pure and simple, neither altruistic nor philanthropic. The same editorial relates:

"The People's Party, formed in 1892 as a result of the National Farmers Alliance movement and holding its first national convention July 4 that year, would have nominated for President of the United States Col. L. L. Polk (founder and first editor of *The Progressive Farmer*) but for his sudden death the month before; Gen. Jas. B. Weaver of Iowa was then named and polled more than 1,000,000 votes. This year the Republicans nominated for Vice-president Senator Chas. L. McNary, famous co-author of the McNary-Haugen farm relief bill . . . whereupon the Democrats trumped this card with Henry A. Wallace.

Perhaps the inclination to promote the development of historical legends may have dictated this sentence. Or must we attribute it to the writer's poor memory of a historically important event in the history of party politics? Here is the version of the affair, as it appears to a seasoned newspaper writer, Carl Smith, representative in Washington for 25 years of the *Oregon Journal*. Having declared "At Chicago in 1940 the Democrats met listlessly under the domination of the third termers," and more of the same nature, Mr. Smith continues:

"That convention left for the future historians two other incidents out of the ordinary. One, the chorus of boos that greeted the name of Thomas Jefferson during the speech of Senator Carter Glass. Two, the nomination by presidential mandate of Henry A. Wallace for second place on the ticket, to counteract the gain the Republicans had made in the farm states by the nomination of Senator Charles L. McNary. The delegates swallowed hard as they took Wallace."<sup>1</sup>)

Such is the true story; there was a trump card played at the Chicago convention, but not in truly democratic fashion.

Since mankind has a common origin, a common human nature and a common destiny, it is marked with the indelible stamp of unity. Racism is in conflict with this truth and is therefore, as Pius XI said, an apostasy from the Faith.

With regard to totalitarianism, the essence of this is to claim for the State absolute freedom from any superior law, including the moral law of God. The disastrous results from the national and international points of view are so vividly described by the Pope that it is hard to believe that anyone in good faith can hold that the Catholic Church is an ally of totalitarianism, and not its strongest enemy.

FR. LEWIS WATT, S.J.

<sup>1</sup>) Die sozialen Lehren d. Freih. Karl von Vogelsang. St. Pölten, 1894, p. 47.

<sup>1</sup>) We quote from the interesting book: Carl Smith in Washington. Twenty-five News Years in the Natl. Capital. Portland, 1940.



## CONTEMPORARY OPINION

ONE individual responsibility after another is passing to the State, with the resultant growth of bureaucracy, of rules and regulations and forms, and the inevitable increase of State control over the lives of men. We are fighting the thing we call Totalitarianism, not for a moment realizing that all the time we are preparing the way for a totalitarian regime for ourselves.

Every social function, every service, which properly comes within the scope of the individual (or corporation, Ed. S. J. R.) but which is allowed to pass into the hands of the State, increases the power of the State at the expense of the freedom of the individual and of the family; the more the State makes provision, the more is the State in the position of ordering our lives. And the nation which allows this process to go unchecked, as it is going unchecked in this country, is conniving at the establishment of a regime as completely totalitarian as anything on the continent of Europe. For the self-control of a free people we are substituting the dictatorial control of the bureaucrat.

T. W. C. CURD  
*Catholic Times, London*

Political and economic practice has in recent years run along rails which the theorists could not visualize, much less control. And it has run so fast that its winged march has left the theorist dazed and amazed. Statecraft in practice has flown higher and faster than aircraft, with the result that political and economic theory, left widowed and withering by the march of events, has become unable to catch up, to explain and theorize upon contemporary political and economic phenomena. Ideas which normally would demand decades for their flowering are telescoped within a few weeks. And thus liberalism, economic and political, in many countries has been conquered by sovietism, by corporativism, by autarchy and by totalitarianism. The new *isms* have totally eaten up the old *isms* of liberalism, socialism and classicism. Yet the theorist, political and economic, continues largely to be dominated by the intellectual heritage of the past generations, by the passion for pure or scientific thought of a positive and exact character, by intellectual prejudices which often incapacitate him from turning political and economic speculation and analysis into creative and fruit-bearing activities.

Both economic and political theory are now in the doldrums. From the dizzy heights they attained in the closing years of the last century and the opening of the present they have been hurled down by peace and war lords into the abyss of confusion and chaos since the outbreak of the last Armageddon of 1914-1918.

PROF. A. CARREIA-FERNANDES,  
*The Examiner, Bombay*

Today, economic and social problems are pressing for solution; and questions of government are becoming, to an ever-increasing extent, economic rather than political. The scientific spirit is making new demands upon the past. It wants to know a thousand things concerning which annalists in former times were not curious. Whereas historians have hitherto interrogated the past concerning the doings of generals, politicians, and churchmen, they are now coming to search for information concerning such matters as the tenure of public and private land, the migrations of settlers and of crop areas, the rise of trade-unions and farmers' organizations, the growth of corporations, the status of the Negro, and the advance of education . . .

The history of American agriculture presents an inviting field for study and research. This subject includes much more than a mere account of progress in the technique of agriculture. It includes a consideration of all the facts, forces, and conditions which have entered into the development of agriculture from the beginning of the first settlements to the present time . . .

Thus interpreted, the history of agriculture is closely interwoven with other phases of American history. It is a constituent part of the history of the entire people. To define the subject in this way is, therefore, to direct attention not to a separate or distinct phase of American history, but to emphasize a new point of view in the study of our national development.

LOUIS BERNARD SCHMIDT  
in *Agricultural History*<sup>1)</sup>

In the long run machines can only beget machines, just as apes can only beget apes. They can no more produce or multiply the organic nourishment necessary to the health of organisms than apes can beget crocodiles. Temporarily, of course, mechanical techniques can increase the yield of nature, but only by robbing it of its fertility and assuring that its yield shall be decreased a little later on. This tragic and greedy exploitation of nature which is sucking the life from the soil and the sea has only come about in obedience to vicious imperatives inherent in the nature of our crazy, debt-creating financial system. Left to himself man is prone to respect nature and to restrict his demands upon her within the limits dictated by a knowledge of her ways. It is only when the countryside becomes the meagrely pensioned slave of the city that we are compelled to witness this sordid butchering of the goose that lays the golden egg.

J. V. L. C.  
in *Christendom*<sup>2)</sup>

1) The History of American Agriculture as a Field of Research. Vol. 14, 1940, pp. 118-19.

2) A Journal of Christian Sociology, Dec., 1940, Oxford, p. 272.



# THE SOCIAL APOSTOLATE

Theory

Procedure

Action

## From One Extreme to the Other

**F**UNDAMENTALS of a sound social order are stressed by Albert Maria Weiss, O.P.,—all too little known to the English speaking world—however briefly in the following statement:

“The spirit of Christianity does not hesitate to safeguard to the individual his autonomy [without which there can be no true freedom], because it knows this to be the first prerequisite of every health unit. While it is possible to develop some kind of an aggregation or agglomeration, although the members lack autonomy, this mass must be held together

from without by a strong band. But it will be impossible to attain a whole, a free organic unity, compacted from within.”

It is the misfortune of our generation and age that the reaction to the atomized society born of the philosophism of the 18th century should rush headlong in the opposite direction. Everywhere some New Deal—whether promoted in Russia, Italy, Germany, or our own country—is conglomerating individuals, families and corporations, in order that the Leviathan may be able to carry out in a more perfect manner, as the innovators presume, its functions in accordance with their concept of the State.

## Co-operation and Credit Unions

### Why Can't We?

**A** FORM of co-operative endeavor for which there is room in our country, particularly among Negroes and Mexicans, exists in Bengal. Mr. L. N. Chaturvedi, Assistant Registrar, Co-operative Societies, Agra, during a tour of the Indian province referred to, ascertained there were “about 2281 primary public health and anti-malaria co-operative societies, fashioned on the Jugo-Slavian model, of which 1102 have been registered.” Their objects include “the improving of the sanitation of the villages, the health of their people, the education of the members in public health and sanitation and the carrying on of propaganda among the members and the public for arousing a sense of responsibility and consciousness about maternity welfare and public sanitation and health.”

The membership is open to all individuals residing in the area of operations, which generally consists of two or three villages, within a radius of three miles from the center. The funds of the society are derived from admission fees and a contribution of four rupees (about \$1.25) per year from each member, donations from the public and Government grants. The society, besides doing preventive work, such as clearing of jungles, filling in of pits, maintains a dispensary and employs a qualified doctor, who is paid 50 rupees per month. The members pay only cost price of medicines; for calls made at their homes they pay a small fee, but this money goes to the society and not to the physician.

Mr. Chaturvedi believes these co-operatives are doing immense good and proving very popular. Moreover, the primary societies have been federated into a central society for the purpose of organizing more co-operatives of this nature, co-ordinating their activities, engaging in propaganda, etc., etc. This central co-operative has a well paid staff both for of-

fice and field work and for those other efforts just referred to. According to the same source a cattle welfare society has been organized at Etawa; it is operated “more or less on the lines of the health co-operative societies.”

Such are the possibilities of mutual help. While the need and the possibility for efforts of this nature exist in our country, politicians are playing the part of wet nurses in the employment of State Socialism; leading the people to seek comfort at the, as they believe, always well filled paps of the central Government.

Intended by their founder, Raiffeisen, to assist the peasants of his country, the credit unions have proven helpful to the people on the land in Germany, Belgium, Italy, and Quebec. In our country the credit union thus far has served principally people of the working and the white-collar classes. There are few purely rural credit unions in the United States. Replying to a letter, containing statements of this nature, Mr. L. S. Herron, editor of the *Nebraska Union Farmer*, has written us:

“I still think the reason why we have not made more rapid progress in this country in this regard, I mean the main reason, is that our American people have been thinking in terms of political action, of some masterly political stroke, that would solve all their problems without exerting themselves in their own behalf.

“We have gone on thinking in terms of political action and stateism until now we have the Federal land bank, the banks for co-operatives, and the production credit associations in all parts of the country. And the La Follettes and other political-minded reformers are still talking about government ownership and operation of the banks! What a mess it would be!”

Thus Mr. Herron. Just how long ago is it the American people were believed to be absolutely opposed to State paternalism? State Socialism still has an evil denotation; but under some other name it will obtain popularity before long.



According to the latest available data, there are in Japan 87 medical co-operatives and federations of medical co-operatives embracing 465 medical units. Special mention is made of the co-operative hospitals at Anjo and Nakano, the former of which is managed by a District Federation. The institution is fully equipped with up-to-date appliances and is served by six qualified male and female doctors, two midwives and a number of nurses and

a staff of subordinates. There are 81 beds, including those in the maternity ward, and, in addition to these hospital facilities, a frequented out-patients' department.

The hospital at Nakano, near Tokyo, has a membership of 12,000, with a paid-up capital of 140,000 yen at 10 yen per share. It is open to members and their families who pay about a third to one-half of the customary charges. No more than 50 yen is charged even for a major operation.

## Rural Problems

### Crippled Husbandry

POSSIBLY there may live here and there, hidden away in the farthest recesses of some wilderness or on inaccessible islands, a few tribes that have not as yet experienced the pressure of economic and social problems created by the contact with "our world." Because wherever the influence of western civilization has made itself felt, there the very symptoms of a sick society, as we know them, have appeared or have aggravated certain undesirable conditions which may have existed previously.

A recent issue of *Social Justice*, a monthly now in its fourth year, edited and published by the Oblate Fathers in the island of Ceylon, discusses at some length "The Decline of the Village." The author, a native, declares past attempts to arrest it had failed and blames largely the Government for the disappointing results of half-hearted measures negligently carried out. In fact, he does not hesitate to declare: "The failure of the movement for the uplift of the rural population is a great blot on the Government which voted large sums of money year after year but failed to take sufficient care

to see that the Department was run on the policy originally adumbrated." And having spoken of certain attempts to mend matters, the writer contends:

"Six years have gone by. Seven budgets have been passed. More and more money votes for social services have been sanctioned but these have not even touched the fringe of rural reconstruction. The only redeeming feature of this situation is the passing by the Minister of Agriculture of the new Land Ordinance which preserves the land in the hands of the rightful owners in the country."

The article makes sad reading, and one can not help but fear that some years hence many of the present efforts, to remedy the tragic rural situation in our country, likewise will be accounted costly failures. Experience will prove it impossible, we believe, to overcome the tremendous difficulty created by shrunken markets for farm staples by granting producers bounties from public funds.

This is, in fact, the most pressing of the agricultural problems demanding solution at the present time. The restrictions of various kinds thus far imposed on the production of wheat, cotton and tobacco are not the solution.

## The Corporative Order

### Stateism Versus the Corporative Order

AUTOCRACY is not necessarily inimical to the existence of corporations in the State, but it makes them its tools. Not the kings and princes suppressed the merchants and artisans guilds, while they were in power in the seventeenth and eighteenth centuries. It remained for the great French Revolution to do so in the name of liberty and equality. Characteristically, it was not a rank Jacobin who demanded their abolishment but a representative of the Third Estate, a Dupont. The reasons of the class he represented for wishing to see the guilds, and other private corporations, destroyed, were stated by him in the following sentences:

"The moment one enters a corporation or particular society, one must love it as a family. But the State must retain the monopoly of all affections and all obedience. Besides, one receives support from such a corporation; and such support militates against equality;

if men are to be, and remain equal, all institutions which would enter ever so little into competition with the State must be suppressed."

And forthwith the National Assembly of France decreed the suppression of all corporations. Thus corporate liberty was sacrificed to individual liberty to the advantage of the bourgeoisie arrived at power. And since the destruction of the guilds increased and extended the inequality of the members of the new working class, the fourth or propertyless estate, it was only after a century of bitter strife and struggle the workers of Europe and America regained rights the men, whose spokesman Dupont was, had deprived them of.

Today the question is: how long will workers continue to enjoy what they struggled for and attained at such great cost? The Holy Father quite recently declared the trend toward centralization prevailed everywhere. Hence it is



to be feared the omnipotent State, now in the making wherever one looks, will not long permit corporations—including labor unions—an autonomous existence, the freedom any organization must enjoy to do well its part.

As in Italy, so too in other countries, there may be allowed to exist even under an excessively centralized form of government organizations, euphemistically called corporations. But lacking essential rights of self-government, obliged to conform to laws and ordinances prescribed by men no better intended or abler than were those who ruled Russia from St. Petersburg, such corporations become mere tools meant to facilitate the execution of orders emanating from the Government, which will eventually, like an overgrown liver, demonstrate its inability to function properly.

It was under Mercantilism, the prevailing

economic system in the age of royal absolutism, the guilds suffered the loss of the ability even to adapt themselves to altered conditions of production and commerce. The victorious Third Estate completed the work absolutism had begun. The emergence at the present time of a State holding out the promise of granting vast benefits to all and sundry should not tempt Catholics to sell essential human rights for reasons of an opportunistic nature. Reorganization of society, as visualized by our great Popes and so many other Catholic thinkers, will remain a mere mirage that may dissolve in the terrible reality of a totalitarian State, even though the latter should bear the label: Democracy! Used by demagogues to lure on the masses, just as fox-hunters make use of aniseed bags, to make them believe the chase will end in the consummation of their hopes and desires.

## The Youth Movement

### Suppression vs. Extermination

SINCE the suppression of the Australian Youth Council by Government officials in that country some few months ago, a storm of protest and recrimination has been loosed. Communists and "fellow travelers" have forecasted the ban on this red group would undermine youth's confidence in a Government "which has added this to its already long list of Fascist-like actions."

Critics of the ban have pointed out that the Council included delegates from the YMCA and YWCA as well as from youth groups of various Protestant churches. But what they do not mention is that the Council likewise included representatives of many world-wide as well as local Communist organizations.

Commenting on the suppression, the *Church Standard*, Anglican weekly of Sydney, remarked: "we hope that the churches will realize at last that for many years a steady and insidious white-anting policy has been carried on in their young people's associations by the Communist party. Societies organized for the promotion of Christian social activities have been cunningly used by Communists to spread their hideous doctrines of class hatred and atheism."

The Communists in Australia were organized in 17 group movements, the majority of which had harmless sounding titles; not a few of these were youth organizations.

How the Australian Youth Council operated should be of interest to young men and women in our country. According to *Zealandia*, Catholic weekly of Auckland, N. Z., "it bored its way quietly among semi-somnolent religious bodies for four years. Then its organizers felt that it needed a 'blitzkrieg,'" and accordingly began to operate more openly. Because the Communists are at present in disfavor in our country, having been suppressed in a number of localities, the conviction is growing that

Communism is dead and that its appeal to youth has lost strength. But a movement that feeds on persecution is not exterminated merely by being driven underground. There, unmolested, it can bore its way quietly among "semi-somnolent groups," youth organizations in particular. Men have short memories, but the experiences of the recent past should serve as a warning of potential danger.

There is perhaps no better way to help solve the problems of youth than by the approach of open forums and discussions in which the young people meet with men and women experienced in dealing with youth and the problems of life. An excellent illustration is the assembly of this character held at Auckland, New Zealand, not long ago. One of the addresses, for instance, dealing with the necessity of a dynamic movement of Catholic Action, produced a number of important decisions in the ensuing discussion. It was generally held that young Catholics must recognize the problems of their lives and solve them largely by their own efforts, with proper guidance.

Accordingly, it was suggested that each parish group "seek out the young boys leaving school this year and attempt to keep them together in a Catholic and apostolic atmosphere." Means proposed to achieve this objective were retreats, days of recollection, and a general program of youth service.

The Rev. Dr. R. Delargey, one of the speakers, presented a succinct but forceful analysis of the needs of Catholic youth today. The participants in this study day, as the meeting was called, left no doubt as to the accuracy of the speaker's statements in their comments based on their own experiences.

The program of the Auckland assembly might well be pondered by leaders of youth groups in our own country, with a view to imitation.



## Promoting Labor's Welfare

## The Worker Educates Himself

**J**UST as the economic movement of labor arose out of necessity as a folk movement among industrial workers, so the movement of workers' education has come out of the effort of labor to understand its place and responsibilities in an age of technology.

Thus does Spencer Miller, Jr., director of the Workers Education Bureau of America, explain the development of labor institutes and a wide variety of workers' educational courses. Twenty years ago the bureau of which Mr. Miller is the head came into existence in response to a need "for an educational agency through which organized labor could carry on some systematic program of adult education." Since that time rapid strides have been made in organizing educational programs, until today nearly all State and central labor bodies sponsor institutes of the kind referred to.

The announced purpose of these institutes is to "assist representatives of labor in a local community or in a State to come together in surroundings which are familiar, to discuss problems which they themselves have helped to decide upon and to consider those problems in the most democratic of atmospheres."

Outstanding among all the institutes is that held annually at Rutgers University, in New Brunswick, N. J.; last June the tenth successive meeting was conducted. "Labor and the World Crisis" was the theme of the institute for the year, and many aspects of the problem were discussed, including the outlook for labor, labor in the warring countries, labor and changing

technology, women workers' problems, organized labor and the farmers, labor unions and the anti-trust laws, the National Labor Relations Board, labor's stake in trade agreements, labor and social security, war issues and peace problems, interstate trade barriers, and labor in a defense economy. These and other subjects were covered in the course of 12 sessions. Other institutes have been held recently in Dallas, Pittsburgh, San Francisco, Portland, Ore., Madison, Wis., and in several other cities.

To Mr. Miller's way of thinking, the institutes "are destined to become even more important in years to come, as a device by which labor can continue this task of educating itself and drawing together those representatives of labor who have a concern about their common problems and are anxious to inform themselves about the ways in which to meet these problems."

Because of the non-sectarian character of labor unions in our country, however, many problems affecting workingmen cannot be treated in institutes of this kind; moral and religious duties and responsibilities of the workers, something overlooked in many instances, are at best only superficially referred to. All the more need, then, for labor colleges, courses and organizations under the auspices of Catholic societies and agencies, through which the worker may study not only the economic and possibly the social problems affecting him, but his moral and religious rights and duties as well. Any program of worker education should consider the whole man.

## Social Study

## Social Subjects are Difficult to Teach

**M**OVEMENTS, it has been aptly stated, come and go in cycles. No better illustration of this could be given than the case of the social question. As late as fifty and even forty years ago its very existence in our country was denied by many. Interest in the social question quickened during the World War, but was promptly forgotten in the era of the hectic twenties, when material prosperity increased enormously. With the coming of the depression, however, the question once more came to public attention, but now, in view of the disturbed international conditions, it has once more been relegated to the background of public consciousness.

A concomitant difficulty has been experienced by schools and colleges in the matter of teaching social studies. A variety of experiments have been made along this line, intended to develop interest on the part of the students in such matters, but most of them have failed. A survey of "What the High Schools Ought to Teach," issued recently by the American Youth

Commission, concludes: "there is more difficulty in introducing social studies into public schools than there is in introducing any other subject except religion." While the problem of inaugurating courses of this nature in Catholic high schools is not quite so difficult, nevertheless social studies have not been too well received.

The pamphlet correctly states that "cultivating intelligence about social problems can hardly be overcome by individual schools or individual teachers," but only by means of a concerted effort on the part of the whole teaching profession.

It is a delicate task to arrange social topics in the order in which they can be properly presented so as to correspond to the maturity of the student. But there must be instruction provided on such subjects more extensively than in the past, the authors contend. "When community life was comparatively simple," they add, "and parents could speak with assurance on the topics of public interest, young people



were given by their parents a fairly adequate view of their civic rights and responsibilities. As the range of social contacts has widened and the social order has become complex, community life has become more difficult of comprehension through mere observation or through discussions around the dinner table."

What the authors of the survey neglect to consider, however, is that by and large the great majority of public high school teachers are not equipped, by reason of their own study and reflection, to present a sound analysis even of fundamental social problems. No social subject can be treated of itself, but only in rela-

tion to others and to the social order as a whole. Moreover, because a knowledge of sociology, economics, history and ethics, among other subjects, is required before a teacher should be assigned to teach a course in the social studies, either one of two situations will result if courses of this nature are introduced in a wholesale manner: a poorly equipped instructor will be permitted to teach a subject with which he or she is not thoroughly familiar, or the instruction can not begin on the huge scale seemingly proposed, at least not until such time as the number of qualified teachers of social studies is substantially increased.

### A List of Social, Economic, etc. Terms

**ANTHROPOCENTRISM:** Opinion holding that man is the center of all creation, is both its final end and aim. Most often applied to theological and philosophical explanations of the universe.

**ANTHROPOGEOGRAPHY:** The science, both natural and social, dealing with the relationship between man and the substance of the earth, including particularly the influence geographical location and environment exert upon him. More widely considered, it includes commercial, industrial and political geography, and to an extent ethnology. It also deals with man's adaptation to environment, passively, by not resisting the action of physical forces, and actively, by modifying the surface of the earth.

**ANTHROPOLOGY:** A natural science, dealing with man in his physical relations as well as the facts of his physical life and culture. Broadly, it considers man's natural history, his environment, origin, classification as to race, language, and history of culture. Anthropology and sociology (*q. v.*) overlap in some respects and are sometimes studied together as social anthropology. Sociology is concerned primarily with man's social relations, whereas anthropology is concerned primarily with his physical development. It includes also physiology, psychology and ethnology.

As a part of theology, anthropology deals with the origin, nature, original condition, etc., of man and his relations with God.

**ANTI-CLERICALISM:** Movement, especially strong in the so-called Latin countries, seeking to free politics from "intervention" by the clergy and to effect the supremacy of the State over religion. It is sometimes more loosely applied to any opposition to the Catholic priesthood and indirectly to the Catholic Church. As a movement anti-clericalism was particularly powerful in France. In the eighteenth and nineteenth centuries Freemasons and the bourgeois class in general were among the champions of anti-clericalism. The term did not come into widespread use until the second half of the last century.

**APOLOGETICS:** The theological science intended to explain and defend the Christian religion. More generally, the defense of Christian doc-

trines or principles that have been attacked. Strictly speaking, it is the formal defense, based on reason, of the divine origin and authority of Christianity.

**ARBITRAGE:** Name ascribed to the practice of buying a commodity or security in one market and selling it almost simultaneously in another. This is done in order to profit from the difference in cost and sale prices in different markets. Speed of communication is essential so that the orders may be transmitted with little delay. Arbitrage is particularly adaptable to foreign exchange.

**ARISTOCRACY:** The rule by the best men in the State, hence the government by a comparatively small class or minority. Also, in more popular usage, the privileged class whose members are regarded as superior by reason of rank, intellectual attainments, or wealth. In history the aristocracies were generally opposed to monarchies, although not entirely and in all cases independent of them. In modern times aristocracies as such have declined in influence and number due largely to economic changes. The new merchant classes in many instances became wealthier than the aristocrats and consequently resented the latter's power. As a result, they opposed a plutocracy to aristocracy, and gave rise to the modern popular definition of superiority based not necessarily on birth, but on money and possibly knowledge.

**ASSIGNATS:** The bills, bonds and notes issued in France (1789-96) as currency. They were based on the value of the confiscated properties of the crown and the Church, and later of the emigrés. It was intended the assignats should have no circulatory value, but were to be accepted only from the purchasers of the national, or confiscated, lands, and upon receipt were to be destroyed. The issuing of this form of currency was responsible for wild inflation and although an attempt was made to redeem them by "mandats" (*q. v.*) in 1796 the inflation could not be checked and by 1807 both the assignats (of which 45 billion francs worth had been issued) and the mandats were repudiated as valueless by the Government.



# S O C I A L R E V I E W

## CATHOLIC SOCIAL ACTION

**A**N efficient agency of Catholic Social Action, the Catholic Social Guild, of England, had but 3,443 members at the close of its last business year. A high record had been reached in 1939 with 3,910.

The temporary closing of the Catholic Workers' College at Oxford after 18 years of efforts made difficult by a number of circumstances, has been disappointing, but the war made the step inevitable.

**A**N Australian Diocese, Wilcannia-Forbes, is to have a diocesan agricultural college. The Bishop, Most Rev. T. M. Fox, has bought from the Government 60 acres of land on the Lachlan River, two miles from Forbes, for this purpose. The college is to be put under the charge of Marist Brothers.

Bishop Fox has been trying for the past two years to secure possession of the land he has now bought. He already possessed 20 acres in the Lachlan Valley and on the 80 acres he now has he hopes to have the college ready for work in February, 1942.

**S**PONSORED by Most Rev. Bartholomew J. Eustace, Bishop of Camden, a Regional Meeting of the Catholic Conference on Industrial Problems was conducted in his episcopal city on Jan. 27th and 28th.

The addresses had to do largely with problems of labor, but at most of the sessions the respective encyclicals were discussed. As for instance: *The Picture Today After Fifty Years*, by Rev. John F. Cronin, S.S.; *The Encyclical's Program*, Rev. Raymond C. Clancy, Director, Parish Labor Schools, Archdiocese of Detroit; *Social Legislation and the Encyclicals*, Rev. John P. Monaghan, Chaplain, New York City Chapter, Association of Catholic Trade Unionists, and *Effects of the Encyclicals*, by Rt. Rev. Msgr. John A. Ryan.

**T**HE announcement of a novel enterprise of a religious nature has appeared in *Rural Life*, Official Organ of the National Catholic Rural Movement of Australia, issue of Dec. 21, 1940. Under the auspices of the organization referred to, it is said three Camp Retreats, organized for farmers in different parts of Victoria and New South Wales, would be held over the week-end Jan. 25-27.

These Camp Retreats, the official announcement of the N.C.R.M. continues, "will provide not only the truly devotional atmosphere of a Retreat held under the open sky on the banks of the Ovens River, but a most enjoyable week-end, filled with a happiness of new friendships made and of old friendships renewed." It seems these two Retreat Camps are not being held for the first time; but the third week-end Retreat has now been added. It was conducted at Ballarat, by special consent of the Bishop of that See. Last year's Retreat Camps are said to have been most successful.

## CHILD WELFARE

**F**OR two days a petition, bearing the signature of 5,580 citizens of Winnipeg, Manitoba, was publicly discussed early in the present year. The petition urges a change in the provincial law so that children under 14 will be forbidden to attend motion pictures classified as adult. According to the *Winnipeg Free*

*Press*, the petition is supported by Catholic and Protestant churches, service organizations, clubs, fraternal societies and educational institutions. The committee in charge of the petition was set up at the last session of the Manitoba legislature in response to a request signed by more than 8,000 people.

The Winnipeg petition contained four points in all. The first said: "We object strenuously to certain programs put on in our neighborhood theaters for children's Saturday matinees." The third objected to "certain crime scenes and other highly emotional presentations." The fourth was opposed to shows lasting three hours or more. No final conclusions were reached at the two-day discussion, which gathered information and heard a representative from an association of 35 theaters operating in Greater Winnipeg.

## FLIGHT FROM THE LAND

**E**VEN in a new, underpopulated country such as Australia men desert the soil and the noble avocation of farming. Addressing a conference of the National Catholic Rural Movement of that Dominion, the national secretary declared the organization's existence was the Catholic answer to the challenge of the Flight from the Land. In twenty-five years, he added, no less than 20,000 men had abandoned the life on the land and the figures which would reveal the extent of this phenomenon in the first year of the second World War would astound even the Australian people, accustomed though they were to taking this condition for granted.

On the same occasion, the Bishop of Ballarat, Victoria, Most Rev. D. Foley, stated the Flight from the Land was glaringly illustrated in his own diocese by the relative figures provided in the two censuses of 1921 and 1933. The Catholic population of the diocese had fallen from 59,000 to 55,000 in that time, and it was not birth prevention which was the cause, but the false attraction of the city.

## COMMUNITY ADVERTISING

**B**ASED on the nation wide 16-year survey just completed by the editors of *Western Advertising*, \$6,516,837 is estimated to have been appropriated by State legislatures or raised by private subscriptions and local tax levies for advertising for the 1940-41 tourist season. This exceeds by nearly \$1,500,000 the amounts estimated for the 1939-40 season. Thirty-six of the 48 States has authorized funds totaling \$2,520,625 for publicity purposes; 36 of the States also have funds levied by counties and cities, and through private subscriptions, which total \$2,937,212.

California, one of the few States without benefit of State appropriation, is spending a total of \$1,058,847. This is more than is being spent by any other State in the Union, and about 25 percent more than in the previous period. California's advertising money is largely raised through county taxes, substantially supplemented by private subscriptions. Other States with large funds are Florida with \$610,345; Massachusetts, \$262,500; Michigan, \$151,500; Maine, \$185,000; New Jersey, \$228,000; New York, \$178,800; New Mexico, \$147,000; North Carolina, \$168,950; Pennsylvania, \$415,000; Oregon, \$145,500; and Washington, \$166,000. Canada's various funds total \$774,000.



## ECONOMIC RESULTS OF THE WAR

**A**MONG the countries of the world which profit from the war now raging is Canada. Its best customer, the United Kingdom, purchased in 1940 Canadian commodities of a value of \$508,055,000 as compared with \$328,099,000 in 1939.

Profits from these exports raised the national income of Canada from \$4,409,000,000 in 1929 to \$4,800,000,000 in 1940, a gain of nine percent. It is interesting to note that, according to figures just made available, cigarettes valued at \$57,272,062 were produced in 1939.

## CHARITABLE TITHING

**W**HILE the present generation is accustoming itself to expect aid from the State when in need, men formerly looked to charity and mutual aid to supply the wants of the needy. Mr. Henry Morris, of Dublin, tells in a recent essay on folklore how the Donegal fishermen used to provide for the needy folk of the coastal community.

Eight men made the crew of a fishing yawl. When the boat came in, with its catch of herring, ten equal divisions would be made. Every fisherman got one share, and one share was put for the upkeep of the boat; the tenth share went to the widows and orphans, who had no one to fish for them. This traditional practice has died out, killed by progress.

## SHARECROPPERS

**T**HIS year's National Sharecroppers Week, the fifth of its kind, will be held from March 2nd to 9th. President Frank Graham, of the University of North Carolina, is the Week's National Chairman. The Executive Committee of the Fellowship of Reconciliation, strongly supported by its Southern Committee, has voted to sponsor the undertaking and to cooperate in carrying it out.

The Committee in charge of the Week has declared: "In the face of world conditions, where democracy is being threatened on all sides, it becomes increasingly important to revitalize democracy in our own country. At a time when there is a tendency to look elsewhere, people lose sight of America's refugees—the 8,000,000 sharecroppers and migratory workers who are almost literally disinherited, financially and politically."

## FARM LAND TAXATION

**A** FARMER and former legislator of Travis County, Texas, Eugene Giles, supplies the following figures on farm taxation from 1877 to 1940. Reduced to per-acre taxes, there has been a 731.76 percent increase on this typical farm during the sixty-three-year period, while the productive capacity, from various causes, has declined materially—on this and similar farms an estimated 65 percent.

This farm has no urban influence to raise its assessed value. "It seems," says Mr. Giles, "that our system of assessing farm lands is grossly inequitable as between counties and communities." He suggests a survey covering farms of similar soil and topography, taxes paid yearly, percent decline of production under owner and tenant operation, as a guide to tax equalization and the participation of the State and Counties in the preservation of the tax base through soil conservation practices.

## COST OF LIVING

**C**OST of living for wage earners and lower-salaried workers increased 2.1 percent between August, 1939, the month before the outbreak of war in Europe, and the end of 1940. Food—increasing by 4 percent over this period—was the dominant factor in determining the trend of living costs. Clothing costs advanced 1.3 percent. Rents in large cities increased .6 percent, but sharper advances have occurred in localities where defense activity has been intensified.

The addition of the defense tax, on such items as cigarettes and theater admissions, and higher automobile prices contributed to the 1.4 percent rise in the miscellaneous groups from August, 1939, to December, 1940. On Dec. 15, 1940, cost of living in the larger cities was .6 percent higher than a month earlier. It was 1.1 percent higher than on Dec. 15, 1939.

## RESEARCH

**E**VERY able-bodied man and woman in the country contributes, directly or indirectly, toward the expense of numerous undertakings of whose existence they may know little or nothing. To illustrate: In 1939 the United States Department of Agriculture spent \$24,200,000 in agricultural research, employing 5,500 men and women. During the same year the State experiment stations spent a total of \$20,622,758, employing 4,454 persons. Total expenditures for agricultural research in the United States by the Department of Agriculture and the State experiment stations in 1939 amounted to \$44,822,759.

During the same year industry expended approximately \$250,000,000 in laboratories and in the field in efforts to improve their products and develop new commodities, employing 25,000 men and women.

## INTER-STATE BARRIERS

**W**HAT was long one of the glories of the United States, the uninterrupted flow of commerce within the confines of the nation, has been seriously interfered with in recent years. Professor H. A. Ruehe, University of Illinois, in testifying before the Temporary National Economic Committee, stated: "Interstate and intrastate trade barriers exist in the dairy industry. In many areas their existence results in consumers having to pay higher prices for milk, cream, and other dairy products than they would have to pay were milk of equal quality permitted to flow freely in interstate and intrastate commerce . . . there are literally thousands of children in the United States suffering from nutritional deficiencies which could be remedied by greater consumption of milk."

Professor Ruehe then went on to pin the blame directly on health measures in these words: "There has developed a misuse of inspection under these health measures, and today, in some States and municipalities, they have the effect of trade barriers keeping out milk, cream, and other dairy products of equal quality from other areas . . . trade barriers in this industry raise prices to consumers without adding any necessary protection to the public health." It is thus history repeats itself.



## WOOL-LABELING

TO secure uniform compliance with the new wool-labeling law, the executive committee of the National Cloak and Suit Industry Recovery Board has appointed an industry-wide Committee, made up of manufacturers of all types of cloaks and suits in all price lines.

The Committee will consider, among other points, the advisability of adopting a uniform style to be used by all manufacturers for the informative labels which wool products must now carry straight through from the factory to the consumer.

## LABOR'S REMEDIES

THE best solution" of the problems which Labor faces is presented by I. M. Ornburn, writing in a labor magazine, in the following statements:

It is more important now for the American people to buy union label products than it has been in any other period of our history. Industry has taken advantage of new machinery which is displacing millions of workers. These men who are discharged will never again find work in the same industries, unless the hours of the day or week are shortened to take up the slack caused by this modern trend.

Shorter hours is the only remedy, and it is one method of creating more jobs advocated by the American Federation of Labor. With the shorter work day or the shorter work week, more Americans will obtain employment. This in turn will create greater purchasing power.

More purchases mean more goods will have to be produced and more jobs will be created in allied industries such as agriculture, mining, transportation and merchandising. This is the best solution. It is the logical program of organized labor. It will not only increase employment of idle workers, but it will make it possible for workers now employed to be more secure in their present positions.

## LUXURY

THE total value of Canada's raw fur production, including pelts taken by trappers and those sold from fur farms in the 12 months ended June 30, 1939, was \$14,286,937, an increase over the 1937-38 season of \$1,090,583. Ontario with \$2,538,658 and Quebec with \$2,230,280 were the leading provinces with respect to value of raw fur production. New Brunswick, Alberta, Prince Edward Island, the Northwest Territories, Manitoba and British Columbia followed in the order named, each with a value of more than a million dollars. Saskatchewan's fur output was valued at \$983,447, and that of Yukon Territory at \$267,721.

The increase in the output of pelts marketed by fur farms is particularly noteworthy. Silver fox production in Canada during 1938-39, amounting to 319,693 pelts valued at \$5,660,722, was the greatest ever recorded in the history of the Canadian fur trade. The silver fox is Canada's most important fur product, and comes almost entirely from the fur farms. "The low average price of \$17.71 per pelt should bring this popular fur within the reach of most Canadian women," says a Dominion Government report.

For many years fur farming was concerned principally with the silver fox, but in recent years mink raising has become an important branch of the industry. Mink production has advanced rapidly, reaching a total of 220,359 pelts valued at \$2,103,774 in 1938-39, an increase of 80,619 pelts and \$703,187 over the pre-

ceding season. It is estimated that 40 percent of the number of mink pelts and 50 percent of the total value represent sales from fur farms. Other kinds of furbearers—red fox, cross fox, blue fox, raccoon, skunk, marten, fisher, fitch—are also found on the farms, and recently the valuable chinchilla, a native of South America, has been added to the list.

## PERSONALIA

CRITICAL of the obituaries of Lord Lothian, published in the British press, the *Catholic Times*, of London, declares him "a statesman to be praised for his untiring practical work as Ambassador to the United States, but not, surely, in the editorial phrase of *The Observer*: 'an almost magical charm of pellucid understanding and vitalizing sympathies . . . radiant youth . . . serene selflessness . . . luminous in mind and gracious in soul.'"

"This cant," the editorial continues, "is reminiscent of the febrile generation which welcomed Woodrow Wilson almost as a Messiah, or of the phrase-making of French politicians at their worst, but it is unreal for sterner times in which men must conjure facts rather than words. Europe will not find her New Order in any form of materialism, whether it is unashamed paganism or an equal denial of the Providence of God disguised in a flowery idealism."

## ADULT STUDY

THE University of Illinois is making available to homemakers a reading course designed to enable them to continue their own education. Recently revised, the book lists include the latest information in many phases of homemaking. The project, now in its third year, is sponsored jointly by the Federation of Home Bureaus, extension service in agriculture, and home economics of the University.

The function of the State Library is to assist local libraries and also individuals in securing the books recommended by the home economics staff. The 13 courses being offered are art, related to home and personal living; child development and guidance; clothing and textiles; family and social relationships; family economics, including consumer problems; food and nutrition; health, home care for the sick and first aid; the house and its surroundings; mental health; music for the home; recreation and entertainment; rural electrification and sex education.

## SAFETY IN INDUSTRY

WHEN a plant is awarded a Government contract, the management is notified of its general responsibility to safeguard production by conducting a safety program. It is assisted in this responsibility by safety codes approved by the American Standards Association and introduced through co-operation with the National Committee for Conservation of Manpower in Defense Industries, a group composed of representatives from the National Safety councils, and the Federal Government.

A regional representative of this committee is notified by the U. S. Department of Labor when contracts are awarded. He assigns a local representative to act as safety specialist for the plant. This person may give technical assistance on an existing program or set one up where none exists.



THE GERMAN IMMIGRANTS AND  
METHODISM IN THE U. S. A.

IT was agreed at the peace of Münster, in 1648, only the established churches were to be legally recognized in the German Empire. Sects, therefore, were merely tolerated and their members in danger of persecution and expulsion. Consequently, Methodism was unknown in the homeland of the German immigrants to the United States in the first half of the 19th century. To most of them Methodism appeared an incomprehensible phenomenon, since they came from a country where both priests and ministers of the Protestant State churches were college bred men, who studied their theology in the universities of the country. The lack of education of so many Methodist preachers, the emotionalism they exhibited in their sermons and aroused among their hearers at camp meetings, appeared objectionable not alone to the rationalistic liberals and radicals among the immigrants, but equally so to Catholics and Lutherans. In addition, Methodists appeared narrow minded and intolerant to the liberals imbued, as they were, with the ideas of the Enlightenment and such tolerance as both Lessing, in his drama "Nathan the Wise," and Moses Mendelssohn, his friend, professed. They failed to understand, on the other hand, the reasons responsible for the affiliation of a considerable number of their countrymen with a sect whose methods of promoting religion were compared by the historian Franz Löher to "a horse cure."<sup>1</sup>) They did not recognize that Methodism satisfied the spiritual yearnings of a large number of Germans, among whom, particularly in times of distress experienced by their fatherland, had developed pietistical tendencies.

The German pietists were generally genuinely pious people; not infrequently a serious minded simple folk, who enjoyed the respect of some of the best men of their times in Germany. It was Goethe who promoted the publication of "Heinrich Stillings Jugend, Jünglingsjahre und Wanderschaft," pictured by one of the most remarkable men of his age, Jung-Stilling. Professor Franz Schnabel says of this auto-biographical volume: "It is a classical book of the German language and religious literature."<sup>2</sup>) Its author, and this may seem astonishing, was a noted physician and eye surgeon.

Perhaps Bishop John L. Nuelsen, who contributed the introduction to "The Story of German Methodism: Biography of an Immigrant Soul," may have had the pietistical movement in Germany and its results in mind when he

wrote: "German Methodism is not a mere incident. It is not the beginning of a new epoch, but it is one if not the most potent factor in bringing into contact and linking together German and American types of religious life. No other Church has done so much to unite and interpret the best traits of German inwardness and American activism. The German Lutherans were in America in large numbers a generation or two before German Methodism was organized. They had scholarly pastors, strong churches, synods, and institutions. But they remained a distinctively German organization. German in their emphasis upon intellectualism in religion, upon fine theological distinctions, German in their reliance upon ecclesiastical order in their adherence to an individual gospel dealing mostly with the life to come, and German also in their exclusiveness. They did not mingle with American Church life. They scrupulously avoided all contacts. They remained parochial, a part of the old country in the new world. The German and Dutch Reformed Churches did not long retain their original characteristics. They soon amalgamated with the prevailing American type, making their contribution to be sure but losing their identity. The Baptist Churches have done a valuable work, but they were never considered and do not claim to be an exponent either of the universal traits of the common evangelism or of the distinctively German Protestantism. Their insistence upon one and only one mode of baptism gives to them an isolated place in the religious life of the Germanic countries. The Evangelical Association and the United Brethren, originally called German Methodists, remained comparatively small as long as they limited their sphere of activity to the German immigrants; when they became English-speaking Churches they lost their German type."<sup>3</sup>)

Let the denominations of whom all this is said correct Bishop Nuelsen, should they feel inclined to do so. On our part, we consider it astonishing Bishop Nuelsen should not as much as mention the German Catholics in this connection, although both their churches and institutions, scattered far and wide throughout the country, certainly testify to their presence and influence in America. Moreover, the frequent clashes between *Der christliche Apologet*, founded at Cincinnati in 1839, and the *Wahrheitsfreund*, the weekly edited in the same city since 1837 by Fr. Martin Henni (afterwards Bishop and Archbishop of Milwaukee) prove the two German-speaking groups to have been in rather unpleasant contact with each other at one time. The *Apologet* was more than merely aggressive and Dr. Douglass, author of the volume, concedes that much when he writes: "The crusade against the Catholic system by constant criticism and affirmation of the Protestant position gave a doctrinaire position to

<sup>1</sup>) Löher, *Gesch. u. Zustände d. Deutschen in Amerika*. Cinc., 1847, p. 418.

<sup>2</sup>) *Deutsche Gesch. im 19. Jahrh.* Herder, vol. 4, Freib., 1937, p. 300. This vol. of the distinguished Cath. historian's work is devoted to the discussion of the Religious Forces.

<sup>3</sup>) Loc. cit., Cinc., 1939, p. xiii.



the paper. This was proudly acknowledged. The fact that the *Apologist* was openly propagandistic and polemic, was admitted with enthusiasm by the publishers."

"Numerically, German-speaking Methodism was never very strong," he admits. "However, its significance cannot be measured by statistics. In his classic work on the 'History of England,' after giving a brilliant account of Methodism, Thomas H. Lecky states that the Methodists themselves are the least result of the Methodist movement. This is eminently true with reference to the German Methodists. The number of German Methodists are the very least result of German Methodism."<sup>4</sup>)

While German Catholics, through their press, defended themselves and their Church against the attacks Methodist preachers and periodicals might engage in, they were not guilty of sustained animosity toward Methodism or Methodists. Far more militant than they, the German Liberals, quite generally intolerant of churches and preachers, held the sect and its adherents in contempt. In the meanwhile, the Methodists were not slow to take advantage of the favorable opportunity to make converts among the German immigrants. An experience related by Moritz Busch, who had come to the United States because the reaction had shattered the hopes of the Liberals for a united Germany and the republic, is illuminating in this regard. Since he had not merely studied theology in Germany but was in possession of a certificate permitting him to preach, Busch was opportunely to accept the call to minister to an evangelical church in Cincinnati. Little inclined to do so, he decided to visit a relative at Dayton; on the eve of his departure a merchant by the name of Clayton pressed on him a letter addressed to "preacher Nash" at Springfield, recommending Busch to this militant promoter of Methodism. "Perhaps you may do us much good by getting him into the German work," Clayton wrote. Both men, let us add, had stopped at the "Farmers and Traders Tavern," on Ninth Street, between Main and Sycamore. Busch soon returned to Germany, a militant Liberal, who became one of Prince Bismarck's leading press agents.<sup>5</sup>)

About this time, Methodism first gained a foothold in that country. According to the latest available statistics, there were in Germany five Conferences with 45,000 members, scattered over 180 parishes with 250 preachers.<sup>6</sup>) In our country, the membership of the ten German Conferences reached its peak in 1917, with a total of 60,544 members. The author of "The Story of German Methodism" declares the figure significant by comparison with the mem-

bership in 1908 of 60,076. "In nine years," he writes, "the Church had increased by only 468 members. In 1898 the membership was 58,125, which was only 74 less than the membership in 1921. The Sunday School showed a similar record." But the writer also admits that "the German mission had returned to the Church money on its investment. Since the time of their organization the German Conferences had received from the Board of Home Missions and Church Extension \$1,241,315. During the same period the Church received in contributions from the Germans \$912,173 more than that sum." This, it is admitted, "compared very well with \$91,051 received from the Swedish mission in excess of missionary subsidy and \$50,584 from the Norwegians."

Frankly, Dr. Douglass relates the German Methodists had not obtained during the World War the protection and sympathy they had a right to expect from their co-religionists. He writes in this regard: "When President Wilson turned to a Methodist bishop and asked, 'Who are the German Methodists?' he was only raising a suspicion which was raised by Methodists themselves. The German Methodists were not allowed to preach or pray in German. The *Apologist*, forced to file translation of articles with postal authorities, preferred to publish war and political news in English for safety. The bishops of the Church might have done in America what Bishop Nuelsen was doing in Germany—they might have insisted upon the supreme need of Christian brotherhood. Although a few general superintendents did stand by their German brethren such Christian loyalty was not the dominant attitude."<sup>7</sup>)

What the dominant attitude was is told at some length; but there is no need of repeating here these tales of un-Christian behavior, which was not, unfortunately, restricted to Methodists.

F. P. K.

Quite unexpectedly a book we had long wished for was discovered by us in a shipment of miscellaneous printed matter which had found its way to the Bureau: "Das Büchlein vom kostbaren Blute Jesu Christi," written by Fr. Maria Franz Sales Brunner and published at Einsiedeln in 1846. It is dedicated "to all God-loving souls, but particularly to the brothers and sisters of this Archconfraternity." Moreover, Fr. Brunner identifies himself on the title page in the following manner:

"Sub-Prior of the Mission Priests of the Most Precious Blood at St. Aphonse-Norwalk (Ohio) in North America."

Father Brunner was one of the most remarkable of the many European priests who came to our country in the 19th century to assist in building up the Church in America.

7) Ibid. from the informative chapter "A World War Stuns the Christian Church," pp. 189-190.

4) Ibid., p. 67.

5) (Busch) Neue Tagebuchblätter d. Verfassers von „Graf Bismarck u. seine Leute." Lpzg., 1879, p. 24.

6) For further information regarding Methodism in Germany, conf. Lexikon f. Theol. u. Kirche, vol. VII, Herder, Freib., 1935.



### The Stars and Bars

THE flag of the Confederacy, the beloved Stars and Bars of the lost cause, was designed by Nicola Marschall, who came to this country from St. Wendel in the Saar District, Prussia. This service to the Confederacy by a native of Germany, who also designed the uniform worn by the South's soldiers in the Civil War, has been acknowledged by the State of Alabama and the city of Marion in the same State.

The inscription on the marble tablet in the rotunda of the first capital of the Confederacy at Montgomery, Alabama, declares:

"From the dome of this Building, the First Capitol, floated the First Flag of the Confederacy, known as the 'Stars and Bars' designed by Nicola Marschall, of Marion, Ala., at the suggestion of Mrs. Napoleon Lockett, of that place. Adopted by the Confederate Congress, March 4, 1861, and raised that day by Miss Letitia Tyler, grand-daughter of former U. S. President John Tyler."

In addition, there is a memorial in the Court House Square at Marion with the following inscription:

"In Honor of Nicola Marschall, 1829-1917, Who Designed at Marion, Alabama, The Stars and Bars, First Official Flag Adopted by the Confederate States of America, Montgomery, Ala., March 4, 1861. Then raised over Dome of that first Confederate Capitol. He also designed The Confederate Uniform. Erection of this monument was sponsored by Andrew Barry Moore Chapter No. 650 U. D. C."

We are indebted for this information to Edgar Erskine Hume, M.D., an officer in the Medical Corps of the Regular Army. In closing his article on Nicola Marschall, published in the *American-German Review*, Dr. Hume says:

"So, in Nicola Marschall, as in Major Heros von Borcke, J. E. B. Stuart's famous Chief of Staff, the South has a German Confederate volunteer to thank for some of the things that to this day make the blood of men and women tingle as when they hear *Dixie* played."

### Not a Privilege Merely, but also a Duty

THE article by Dr. Bayard Quincy Morgan, Professor of German and executive head of the Department of Languages at Stanford University, on "Bilingualism and the German-American," published in the Carl Schurz Memorial Foundation *Review*, reveals genuine understanding of the motives which have actuated intelligent immigrants from German-speaking lands and their descendants to cultivate the knowledge of their mother tongue. It appears to Dr. Morgan

"that there is every reason why the German-American should wish to respond to a double allegiance, both for himself and for his children: political as well as cultural allegiance toward his adoptive land, and cultural allegiance toward the land of his forbears. And since the only medium whereby culture may be successfully maintained and transmitted is that of language, the duty of some form of bilingualism appears to be clear and imperative."

Having set up a canon of conduct for those who would wish to cultivate the language of their ancestors, Dr. Morgan continues:

"The German-American has an exceptional opportunity for giving his children access to a rich linguistic and cultural heritage which the native American can at best acquire much later in life, and never as thoroughly; by so doing he also enriches the entire cultural life of his adoptive land and thus in a sense repays it for giving him a home in it."

"Viewed in the light of the above considerations," the writer continues, "it seems to us that bilingualism is not only the privilege of the German-American, but his duty as well."

The members of the older generation of German-Americans, especially the men and women who brought to their new home a well-rounded education, held and defended this very opinion. A second or third language was to them not a luxury or a pretension, but an attribute and proof of what was known to them as an "allgemeine Bildung."

### Surgeon in the Revolutionary War

BORN in Philadelphia in 1755, Joseph Cauffman, a Catholic, studied medicine at the University of Vienna, from where he wrote to Benjamin Franklin, at Paris, on the 23rd of April, 1777. The late Martin I. J. Griffin, who found the letter among the papers of Benjamin Franklin in the American Philosophical Society at Philadelphia, declares:

"It is an evidence of the nobility of the character of the young graduate and of his devotion to his Religion that he professed his Faith, declaring it could be no obstacle to serving his country."

Dr. Cauffman, appointed a surgeon, it seems, in his country's young navy, lost his life in the frigate *Randolph* on March 7, 1778, off Barbados, when that vessel was blown up after an encounter with the British cruiser *Yarmouth*. From a *post scriptum* it appears the American graduate of the University of Vienna was teaching at the medical school of his *alma mater* at the time of writing to the representative of his country in the French capital:

"I make bold to beg the favor of a line or two at leisure in answer to the enclosed. My directions are—Monsr. Jos. Cauffman, M.D. & Memb. de faculté en Médecine à Vienne, Autriche."

Equally interesting is the N. B. Cauffman ultimately appended to his communication:

"Many able officers, even of rank, who have served in both the last wars in Germany have expressed a desire of taking part in the present contest, provided they have a previous intelligence of the conditions upon which such steps could be undertaken. Several have begged me to write you on this topic which I have done by way of hint in compliance with their respected bequests. I beg you would forward the enclosed attestations either to America or send them back to Vienna. If you send any to America be pleased to direct to my father."

The letter to Franklin is printed in "Catholics and the American Revolution," by Martin I. J. Griffin, vol. 3, Phila., 1911, p. 349.



## BOOK REVIEWS

## Received for Review

- Schmiedeler, Edgar, O.S.B., Ph.D. *The Sacred Bond. Happiness With Holiness in Family Life.* P. J. Kenedy & Sons, N. Y., 1940. Cloth, 128 p. Price \$1.35.
- Könn, Dr. Jos. *Glauben und Lieben. Bibellesungen über die Johannesbriefe.* Verlag Benziger & Co., Einsiedeln, 1940. Cloth, 237 p. Price RM. 5.20.
- Muntsch, Albert, S.J. *Conferences for Religious Communities. Third Series.* B. Herder Book Co., St. Louis, 1940. Cloth, 189 p. Price \$1.75.
- Trehey, Rev. Harold Francis, M.A. *Foundations of a Modern Guild Ssystem. A Dissertation.* The Cath. University of America Press, Wash., D. C., 1940. p. c., 204 p.
- Warbasse, James Peter. *The Socialistic Trend as Affecting the Co-operative Movement.* The Co-operative League, N. Y., 1940. p. c., 32 p. Price 15 cts.

## Reviews

- Schlarman, Most Rev. Joseph H. *Why Six Instructions? Arranging for a Mixed Marriage.* St. Louis, B. Herder Co. Price 35 cents.

THIS is a pamphlet chockful of homely advice offered in a friendly and paternal spirit, which will put the parties to be instructed at their ease and quickly disarm any initial prejudice. Though mainly concerned with the holy sacrament of matrimony it also treats of a number of other topics that frequently puzzle the non-Catholic and not rarely prove real stumbling blocks to him. In a genial manner the author irons out the difficulties and stresses the common sense of Catholic belief and practice. As a special merit of the readable and informative brochure we mention the fact that it calls attention to the natural helps by which marital happiness can be secured. We lose much by neglecting these natural aids, which after all are not rendered superfluous by grace but which the supernatural should properly utilize and transfigure. If the writer's suggestions are carried out, mixed marriage, which so often is a deplorable source of leakage, may be converted into an opportunity for the Church.

C. BRUEHL, Ph.D.

- Remler, F. J. *Outlines of Asceticism for Seminarians.* St. Anthony's Guild Press.

This little work consists of 17 chapters in 60 pages, with an appendix of 30 pages. The chapters are devoted to very essential points of priestly perfection, such as prayer, character, devotion, virtues, states of soul and the like. The outlines are very brief but they are characterized by clear statement and definition. As can be said of most outlines, this one is best suited for use in connection with instructions given by the spiritual director. This does not mean that it may not be used privately with fruit, particularly by students more mature and self directive, and versed in the use of a library.

The appendix gives excellent direct exhortation to the use of the means of sanctification essential for aspirants to the sublime state of the priesthood. It will serve also for profitable spiritual reading. Added, too, is a brief but select bibliography for spiritual reading, meditation and ascetical study. This little book in its handy form should be the possession of every seminarian. It may also serve to recall and strengthen good habits during the early years of the priesthood.

W. J. O'SHAUGHNESSY, S.J.

St. Mary's College,  
St. Marys, Kan.

- Severin & Stephen Lamping, O.F.M. *Through Hundred Gates.* Bruce Publ. Co., Milwaukee. pp. 308. Price \$2.50.

There is certainly no lack of autobiographies by converts to the Church. In our restless, speed-mad age, however, there are few prospective converts patient enough to read thoroughly even one of these for the most part voluminous books, especially since they soon discover that volumes of this character will not give them the satisfaction they seek, for their method of discovering the Church usually differs greatly from that of the author.

The volume in question may be a better help for such truth-seeking persons. Of the hundred and more gates through which an entrance to the Church may be found, the author presents 41—some long, some short, some simple and straight and some intricate and obscure, each described by the convert himself. The authors are natives of 22 different countries and all are from different stations in life. Among the American converts we find John Moody and Knute Rockne, among the English G. K. Chesterton and the novelist Sheila-Kaye Smith, among the German the educator Dr. Roloff and the Faust-scholar Expedit Schmidt, among the French the poets Claudel and Jammes. There are other distinguished converts from Russia, Japan, China, India and Africa represented in the list.

Through Hundred Gates was published a few years ago in German and since then has passed through 12 editions. The present adapted translation should be a source of valuable information as well as spiritual aid and consolation to the increasing number of non-Catholics in our country seeking the truth about the Church. Both pastors and leaders of study clubs will welcome the book as a means to help strengthen the faith of Catholics.

On p. 190 the name of the Apostolic Vicar of Denmark should read Johann Theodor van Euch (1834-1922), and on p. 192 "Prince" Loewenstein instead of "Count." The general editor of the Religion and Culture Series should not have omitted from his preface the Germans in the Pentecostal group of the Church, as they do not belong to any "rest."

GEORG TIMPE, P.S.M.

Washington, D. C.



# THE CENTRAL VEREIN AND THE CENTRAL BUREAU

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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis, Mo.

## Peter's Pence, Youth Promotion Funds

IN response to the letter addressed to all affiliated C. V. societies last fall by Secretary Albert A. Dobie for contributions to the Peter's Pence and Youth Promotion Funds, a total of \$218.71 has been received for the former collection and \$177.27 for the latter. The monies were received between the period of Oct. 16th and Feb. 1st.

The Peter's Pence offerings have been made by 105 societies and two laymen, and those to the Youth Fund by 127 societies and five laymen. A detailed list of the contributors appears elsewhere in this issue.

The majority of those responding to the appeal in behalf of the Holy Father forwarded the amount requested of them, \$2, although there was one gift of \$10, another of \$5, five of \$1 and one of 71 cents. Similarly, the sums received for the Youth Promotion Fund were for the most part what was requested, i. e., \$1, although again there were some larger gifts, as follows: one contribution of each of the following amounts: \$10,

\$7.25, \$6, \$3.70, \$3, \$1.80, and \$1.45; three gifts of \$5 were also received and five of \$2.

The offerings for both funds may still be made by individuals and associated organizations. All contributions should be addressed to Mr. Dobie, 28 Tilton St., New Haven, Conn.

## Gifts to C.B. Emergency Fund Pass \$4000 Mark

VIRTUALLY every day additional contributions to the Central Bureau Emergency Fund are received from priests, laymen, laywomen and affiliated societies. On Feb. 15th the total gifts amounted to \$4049.67, from 320 societies and individuals.

It is indeed encouraging to note in so many of the letters, accompanying the contributions, the expression of esteem for the Bureau and the willingness to help. Not one word of criticism has been voiced by any of the 2500 individuals and groups to whom the appeal for financial aid was addressed on Dec. 4th.

Also significant is the generosity of men and women not possessed of great means. For instance, seven gifts from North Dakota have amounted to \$61, and two from South Dakota to \$9.25. The St. Joseph Society of Cottonwood, Idaho, has sent no less than three separate donations, totaling \$13.50, the gift of ten members. Added importance attaches to these contributions when the financial hardships experienced by the residents of the three States during the past ten years are realized. The first gift to be received from a State Branch was the \$50 contribution of the Cath. State League of Texas.

Typical of the comments of those sending donations is the statement by a monsignor in Ohio. "It is a source of great pleasure to me," he writes, "to send this check for \$25 as my contribution to the C. B. Emergency Fund. It pleases me still more to learn that the contributions are coming in fast. You are doing God's work and He will continue to bless your efforts in the future as He has in the past."

Thus far 85 bishops, monsignors and priests have forwarded \$853; 136 laymen \$1297.04; 24 laywomen \$356.13; 73 societies \$1536.50; and two institutions \$7. The latter gifts are unusual, coming from a convent of sisters in Illinois, and a monastery in Michigan. "Enclosed find a small donation for the needs of the Central Bureau of the C. V.," wrote the priest from Michigan. "May God continue to bless your work and to find benefactors and other supporters."

The largest contributions received to date are the \$1000 gift of the New York City Branch of the N. C. W. U. and the \$850 offering of members of the Spaeth family, in memory of the late Mr. and Mrs. Anton Spaeth, former benefactors of the Bureau.

The greatest number of contributions has



come from Missouri with 58, amounting to \$431.29, while the greatest amount has been received from New York, the 30 individuals and societies sending \$1251. The gifts of other States follow: Illinois, 40, \$592; Pennsylvania, 30, \$165; Wisconsin, 28, \$243; Minnesota, 18, \$77; Texas, 14, \$113; Indiana, 13, \$62; Ohio, 12, \$383; Connecticut, 11, \$73; Idaho, 10, \$13.50; Kansas, 9, \$125; North Dakota, 7, \$61; Iowa, 6, \$167.60; Michigan, 6, \$69; New Jersey, 5, \$19; California, 4, \$34.50; Louisiana, 3, \$20; Nebraska, 3, \$35; Oregon, 3, \$8.50; Maryland, 2, \$20; South Dakota, 2, \$9.25; Arkansas, 1, \$5; Georgia, 1, \$50; Kentucky, 1, \$10; Rhode Island, 1, \$10.03; Virginia, 1, \$1; and Washington, 1, \$1.

The contributions have ranged from 10 cents to \$1000. A complete recapitulation of the amounts received is as follows: \$1000, 1; \$300, 1; \$250, 1; \$150, 1; \$100, 2; \$50, 7; \$30, 2; \$25, 13; \$20, 4; \$15, 4; \$12, 1; \$10.03, 1; \$10, 48; \$8.25, 1; \$7, 1; \$6.25, 1; \$5, 110; \$4, 2; \$3, 15; \$2.50, 4; \$2, 40; \$1.54, 1; \$1.50, 2; \$1, 52; 50 cents, 3; and 10 cents, 1.

### Collegeville Farmers' Conference Successful

WHAT may have been the first Catholic Farmers' Conference ever held in our country was conducted on Jan. 25-26 at St. John's University, Collegeville, under the auspices of the C. V. of Minnesota. The Conference was an outgrowth of the discussion on the farm problem at the annual Branch convention last fall in Melrose.

Approximately 150 farmers attended the sessions, arranged by the executive committee of the Branch in co-operation with the Benedictine Fathers at St. John's. Judging from the accomplishments of the two-day meeting and the opinions of the participants, the Conference bids fair to become an annual event.

Two Bishops and a number of distinguished educators and farm leaders took part in the Conference. These included Most Rev. Joseph F. Busch, Bishop of St. Cloud, Minn.; Most Rev. Vincent J. Ryan, Bishop of Bismarck, N. D.; Rt. Rev. Msgr. Luigi Ligutti, executive secretary of the Natl. Cath. Rural Life Conf., and Mr. Ralph Borsodi, director of the School of Living at Suffern, N. Y.

The Conference made no attempt to solve the farm problem and was somewhat in the nature of an experiment. It provided an opportunity for farmers to discuss their mutual problems in the light of fundamental Christian principles.

The first speaker on Saturday, Mr. Borsodi, proposed a new philosophy of farming, and subsequent speakers of the day, Msgr. Ligutti and Mr. Emerson Hynes, of the faculty of St. John's, amplified the statements of Mr. Borsodi. Rather than concentrate on a subsistence homestead or the development of a commercial farm, the speakers affirmed, the farmer should attempt to develop a "normal" farm, on which he raises as much as possible of the products needed by him and

his family and sells the surplus in order to obtain a cash income. At the spiritual convocation of the participants Rev. Godfrey Diekmann, O.S.B., spoke on the parish and its function according to the Church's plan.

Sunday's lectures and discussions centered about the practical aspects of farming. Dr. D. C. Dvoracek, of the University of Minnesota, discussed "The Economics of Farming," while Dr. J. B. McNulty, also of Minnesota University, analyzed farm management. Of great practical value were the discussions on soils, headed by Rev. Matthew Kiess, O.S.B., and Rev. Wendelin Luetmer, O.S.B.

Rev. Martin Schirber, O.S.B., director of the C. V. Institute of Social Study, supervised the arrangements of the Conference. Chairmen of the various meetings were Mr. Joseph Matt, editor of *The Wanderer*, Mr. J. M. Aretz, president of the Cath. Aid Association of Minnesota, and Mr. E. C. Lenzmeier, county agent of Stearns County.

### St. Joseph's Society, An Example in Mutual Aid

IT is somewhat disheartening to speculate how many benevolent societies, former members of the C. V. and now defunct, would have been able to continue in existence had they followed the lead of the St. Joseph's Benevolent Society of Milwaukee. This organization is in reality a federation of benevolent groups connected with a number of parishes in that city. It has been operating as an association since 1898.

The success enjoyed by the organization should serve as an example to benevolent societies in other States. For one thing, it is impossible to ascertain exactly, although the number is probably not large, how many of the societies affiliated with St. Joseph's organization would have been able to withstand the difficulties of the past 43 years had they attempted to operate alone. Moreover, the association is able to handle very efficiently the problem of the members' moving from one section of the city to another. Had such an arrangement existed in St. Louis, for example, it is doubtful whether the Kath. Unt. Ver. of that city, then 90 years old, would have been dissolved some few years ago.

At the present time the St. Joseph's Society has a membership of 2105, making it the largest group affiliated with the C. V. Total assets of \$389,295.55 are reported by Mr. John A. Roehl, grand secretary, as of Jan. 1st of the present year. Sick benefits paid to members during 1940 amounted to \$13,302.37, while the men's death benefits amounted to \$9,673 and the women's to \$550. All expenses for the year, including the various benefit payments, came to \$33,048.41. The receipts for the year were \$45,206.84, including \$26,826.40 in membership dues, \$15,655.25 as interest on real estate, and \$2664.89 as rent from property owned by the organization. Thus a net gain of \$12,158.43 was recorded.

The majority of the assets are in mortgage loans—\$321,365.35—while real estate held by the Society is valued at \$34,625.32. The bank balance on Jan. 1st was \$33,313.88. When the association began in 1898 the assets amounted to \$23,138.72, or \$28.95 per member. They



now represent \$184.94 per member, or more than a sixfold increase.

Thirty-four members died last year. What is particularly noteworthy is that the average age of the decedents was 65 years and nine months; only two were under 50 years and only eight others under 60.

### Branches Plan to Complete Expansion Fund

WORD has been received from officials of various State Branches affiliated with the C. V. that action has been or will shortly be taken on the question of completing the Central Bureau Expansion Fund. The executive committee of the C. V. of California, for example, has approved an assessment of one dollar per member for the Fund; it is expected the money will be raised within three months. The method of gathering the funds has been left to each society.

Similarly, the Texas Branch executive committee, while sending a check for \$50 toward the Emergency Fund, reported that a recommendation will be made to the forthcoming Branch convention in Pilot Point that \$1000 be authorized by the delegates for the Expansion Drive.

Like action has been taken by the New York societies. The Rochester Federation has already contributed to the Fund and expects to raise considerably more in the near future. The matter has received the approval of the Missouri executive board and plans are being formulated to launch the campaign for funds in the near future. At recent meetings of the District groups in Arkansas, moreover, the Fund has been brought to the attention of the members, and some action is expected to result in the next few months. Recent information from officers of the Connecticut Branch discloses that the Fund will be considered at the next quarterly meeting of the organization.

The first Branch to take action was Minnesota. A year ago the officers launched a drive for \$10,000 for this purpose and since then well over half of the amount promised has been either collected or pledged, and it is stated the self-assumed share of the amount sought will be completed before the coming convention in September.

### Helping Christ's Poor

FEW activities undertaken by societies affiliated with the C. V. and particularly with the Natl. Cath. Women's Union demonstrate more forcibly the value of sustained endeavor on a relatively small scale than mission work. While the total effort put forward by any one unit is not too great, the combined results of this year-to-year activity are impressive, to say the least.

Since the beginning of the fiscal year last July the amount of altar supplies, clothing, shoes, hats, drugs, etc., etc., dispatched from the Central Bureau to missionaries, compares

favorably with the record of the previous year, when the quantity of goods distributed was almost double the figure of earlier years.

The third consignment of gifts of the current fiscal period was shipped from the Bureau on Feb. 5th. It consisted of 36 bales and one carton of clothing, 10 cartons of shoes, 4 of hats, 2 of bandages and medical supplies, 2 boxes of statues, toys and household goods, 1 box of magazines, 1 carton of school supplies, and 1 carton of books.

Freight charges on the shipment, weighing 5815 pounds, amounted to about \$150. This sum does not include the cost of baling, handling, etc.

The gifts were sent to 37 missions in 14 States, Canada and British Honduras, with the largest number going to South Dakota. The total follows: South Dakota, 4 missions: 11 bales, 12 cartons, 2 boxes; Texas, 5 missions: 6 bales; Alabama, 4 missions: 4 bales, 3 cartons; Montana, 3: 3 bales, 1 carton; North Dakota, 2: 2 bales, 1 carton, 1 box; Arkansas, Colorado, Georgia, Louisiana, Minnesota, New Mexico, and South Carolina, 1 bale each; Wisconsin, 1: 1 bale, 1 carton; Wyoming, 1: 1 bale, 1 carton; Canada, 1 bale; British Honduras, 1 box.

The total shipments made since last July 1st include 98 bales and 1 carton of clothing, 27 cartons of drugs, 30 cartons of shoes, 15 cartons of hats, and 21 boxes containing books, magazines, altar linens, statues, toys, etc., etc.

### Diverse Undertakings of Local Sections

AN exposition of the maternity guild was broadcast by Mr. Richard F. Hemmerlein, president of the C. V. of New York, over a radio station in Rochester on Jan. 7th. Mr. Hemmerlein traced the origin of the guilds, their development and accomplishments.

Showing how the guild was an outgrowth of the encyclical on Christian Marriage, promulgated by Pope Pius XI in 1930, the speaker analyzed the constitution of an individual unit and its method of operation. He likewise explained why a guild is essentially a parochial or community, not a national, undertaking. The speaker reported that units are in process of formation in Syracuse and Utica at the present time.

Legislative matters were granted considerable attention by members of the St. Louis and County District League at their spirited meeting on Feb. 3rd. Rev. William Fischer, pastor of Holy Ghost Parish and host to the assembly, explained the potential dangers to the so-called "baby health bill," a contemplated State law requiring blood tests of all pregnant women. The speaker likewise commented on the rights of individuals which no State may take away, and showed why social evils should be removed by private initiative rather than by State action. Rev. Joseph F. Lubeley, spiritual director, also spoke on the harm that would result from the enactment of the bill. Vigorous criticism of the "Mantle Club" was expressed by several speakers, Fr. Lubeley reminding the members of the dangers of joining secular clubs the nature of which is unknown. Reports were presented on the public speaking course being conducted weekly at the Central Bureau under the auspices of the League, on benevolent societies, credit unions, and on the activities of the State Branch. The Branch, it was reported, is engaged in promoting the youth movement, the Central Bureau Expansion Drive, and in preparing for the 1942 convention of the



C. V., to be held in St. Louis. The League voted a contribution of \$10 to the C. B. Emergency Fund.

High mass, lunch, separate business sessions and a mass meeting comprised the program of the quarterly meeting of the Lehigh Valley, Pa., District League, held Jan. 26th in Northampton. The delegates attended mass celebrated by Rev. Celestine Huber, O.S.B., who also preached the sermon. At the business session Mr. Frank G. Ehrlacher, of Allentown, was elected president for the thirteenth consecutive time, while Rev. Scott A. Fasig, of Bethlehem, consented to continue as spiritual director. A committee was appointed to promote the youth movement and a resolution of congratulation was adopted on the occasion of the golden jubilee of the St. Aloysius Society, of Allentown. The chief speakers at the mass meeting were Rev. John P. N. Fries, of Catasauqua, and Mr. Neil J. Ward, an attorney. Fr. Fries, who spoke in German, explained the origin, history and accomplishments of the Central Verein, while Mr. Ward discoursed in English on the needs of Catholic youth today.

Three well attended meetings were conducted by the district groups of the C. U. of Arkansas during January. The Northeastern District met at Jonesboro on the 12th, the Central District at North Little Rock on the 19th, and the Northwestern District at Prairie View on the 26th. Rev. O. P. Butterbach delivered the principal address at the Northeastern District session, on the Sacredness of the Oath. Mr. F. F. Stauder, president of the State Branch, presented a legislative committee report, while Rev. Paul McLaughlin, of Newport, commented on the progress of the missions at Newport and Batesville which the Branch has been assisting. Other addresses were made by Rev. J. M. Hoflinger and Rev. H. Nix.

A panel discussion on problems of Catholic young people featured the Central District's assembly. Rev. A. Lachowsky, C.S.Sp., spoke on "The Family, the Cornerstone of Social Reorganization," while Rt. Rev. Msgr. H. H. Wernke, spiritual director of the State Branch, also commented on this question. Reports were made on the youth movement, the campaign to suppress objectionable literature, and the Subiaco Abbey burse.

Six Benedictine priests, including Rt. Rev. Abbot Paul M. Nahlen, O.S.B., Abbot of New Subiaco Abbey, attended the Northwestern District gathering. Abbot Paul discussed the problem of leakage from the Church, while Rev. Ambrose Branz, O.S.B., discoursed on lay retreats. President Stauder brought to the members' attention the Central Bureau Expansion Drive, the Subiaco Abbey burse, and the Newport and Batesville missions. Mr. Leo J. Byrne, vice-president of the State Branch, spoke on the youth movement. All of the priests in attendance addressed the delegates, encouraging them to continue their efforts.

### Youth and the Rural Question

SEVERAL outstanding speakers addressed the meeting of the Jefferson City Deanery District League of young men, Cath. Union of Missouri, held on Jan. 30th at Immaculate Conception Parish, Jefferson City. The Rt. Rev. Msgr. Luigi Ligutti, executive secretary of the Natl. Cath. Rural Life Conference, citing statistics based on the recent census, demonstrated the dependence of the Church and the nation on the rural population. The speaker mentioned the personal benefits derived by country people and spoke briefly of the aims of the Rural Life Movement.

The spiritual director of the State Branch Young Men's Division, Rev. R. B. Schuler, pointed out the pioneering activity of the Central Verein, and indicated the reasons responsi-

ble for the selection of Jefferson City as the scene of the national convention of the Rural Life Conference this fall. The members were urged to study the problems confronting Catholics on the land, and also to assist in the preparations for the convention. A third address was delivered by Mr. Maurice Markway, of Wardsville, on the agricultural assets of Central Missouri.

Plans were completed for the production of "The Masterful Monk," dramatic play to be sponsored by the League. Rev. William L. Ebert is in charge of the play, to be presented in various parishes throughout the Deanery beginning Mar. 2nd. The delegates were welcomed by Msgr. John B. Pleus, the pastor and dean.

### Singapore Calling

IN the course of years the Central Bureau has established contact with zealous individuals and groups engaged in promoting Catholic Action here and there the world over. It is from a city in the Far East a local leader of Catholic Action has now written us:

"The war has upset many of our plans and has given a tremendous setback to our Catholic Action activities. However, with the experience we have gained so far combined with our theoretical studies about social work and Catholic Action, we are making some progress in reorganizing and co-ordinating our Catholic Action. In this your booklets on the Youth, Maternity and the Women's Movements, the Directives for Catholic Action, the Catholic Action Catechism, etc., have been of immense value to us all and have prevented us from incorporating into our organization many undesirable features which ignorant 'overzeal' would have led us to do. The leaflets were also very useful in teaching the people the value of a co-ordinating organization and of the necessity of giving our poor youth opportunities for self development, even when they cannot afford to pay for their own improvement."

An intercourse of this kind between Catholics engaged in promoting the program of the Church is undoubtedly desirable and necessary. Self sufficiency is intolerable to the Catholic mind; the communication to others of any benefits we may enjoy is as natural to the Catholic Christian as the desire to approach his fellowmen for their counsel and aid, in order to be the better able to perform the obligations of his vocation or office.

### Necrology

QUIET and unassuming, but at the same time an indefatigable worker for the C. V. and the N. C. W. U., Rev. Francis J. Holweck has died. Pastor of St. Bernard's Parish, St. Louis, and censor of the Archdiocese, the deceased was stricken by a heart attack on Feb. 17th and died almost instantly. It is characteristic of his life that he should die in service; for in company with another priest he was visiting a patient in a hospital when death occurred.

A studious man all his life, Fr. Holweck, nephew of the late Msgr. F. G. Holweck, held a number of offices of distinction. He was appointed by Archbishop John J. Glennon to



the examining board of the junior clergy, and served for several years as assistant censor to the late Msgr. John Rothensteiner. Upon the latter's death Fr. Holweck was named to succeed him and held this office ever since.

Never was it known that he refused any request of the St. Louis District League of men and women for aid. He gave readily of his counsel to help both organizations carry on their undertakings and for many years served as spiritual director of the women's League. It was indeed rare for him to be absent from either a regular meeting or an executive board session of the organization.

Born 65 years ago in Mingolsheim, Baden, Germany, Fr. Holweck came to this country as a young man and was ordained at Kenrick Seminary, St. Louis, in 1901. He served as assistant pastor at Our Lady of Perpetual Help Parish, in St. Louis, for 11 years, after which he was appointed pastor at Thayer, Mo., where he remained three years, before being transferred to Rhineland, Mo. After spending 12 years at Rhineland, Fr. Holweck was appointed pastor of St. Bernard's, remaining there 13 years until his death.

Funeral services, conducted from the parish church on Feb. 20th, were attended by a large delegation from both the Cath. Union and the C. W. U. of Missouri.

### Miscellany

**A** REPRINT of the statements by Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., regarding the spiritual care of men drafted for military service, comprises the activities' letter of Rev. Edward A. Bruemmer for March to C. V. youth societies. Bishop Muench's opinions were commented on extensively in the February issue of *Social Justice Review*.

The second vice-president suggests a triduum or retreat be arranged by youth groups during Lent, if at all possible, and urges that all social activities be suspended during the penitential season.

Enclosed in the communication was a card containing 12 suggestions to the conscripts, regarding their conduct during their year of military duty.

A somewhat revised edition of the Central Bureau pamphlet, "The Death of the Cross," has come from the press within the past two weeks. The paramount addition is a picture of the crucifixion scene on the rear cover; the Ecce Homo will remain as the frontispiece. Both are the work of the distinguished sixteenth century painter, Matthias Gruenewald.

Some 10,000 copies of the pamphlet, a physiological study of the passion of Christ, by Dr. E. LeBec, of Paris, have been sold since it was first issued some years ago. The brochure is of particular value for Lenten reading.

The third Life Membership in the C.V. to be procured by a priest since the beginning of the fiscal year last July 1st has been obtained by Rev. N. N.; all three have asked that their names be withheld during their lifetime, and every one of the memberships was received without solicitation of any kind.

A former Sustaining Member, Mr. Adam Ridinger, of New Haven, Conn., has now become

a Life Member. Mr. Ridinger, long a member of our Connecticut Branch, forwarded his check for the fee some weeks ago, together with a contribution of \$20 for the Emergency Fund.

At the same time we are able to announce that Mr. Frank Bruce, of Milwaukee, Wis., has applied for a Sustaining Membership.

Because of ill health Rev. Joseph H. Gefell, pastor of Holy Family Parish and spiritual director of the Rochester, N. Y., Federation, has been compelled to resign his pastorate. Fr. Gefell has accepted the position as chaplain of the St. Joseph Sisters at their motherhouse in Rochester.

The former spiritual director of our societies in Rochester has been a faithful attendant at both national and State Branch conventions. He has been exceptionally active in promoting the interests of our organization in Rochester.

Fr. Gefell was also Diocesan Director of the Apostleship of Prayer, regiment chaplain of the Knights of St. John, and promoter of the Holy Name Society and the Knights of Columbus.

Over a period of many years the Central Verein has not only promoted the establishment of credit unions but has urged that ways and means be found to enlist the unions as members of its various State Branches. Not a few of the groups organized within the past ten years have seen fit to join the C. V.

More recent of the new affiliates of this character is the St. Andrew's Credit Union, of Lemay, Mo., just outside St. Louis. This union, established while the late Rev. Albert Mayer, spiritual director of the Natl. Cath. Women's Union, was pastor, was the first credit union in the State of Missouri and also the first Catholic Parish Union. It has continued to develop under the pastorate of Rev. James M. Huber.

A number of credit unions established by members of the Central Verein displayed exceptional progress during 1940. Outstanding among all of them is the St. Francis Par. C. U. of Milwaukee, whose treasurer is Mr. August Springob, assistant secretary of the C. V.

This union recorded a gain of \$20,827.07 in assets over the figure of 1939; one of the largest units of the city, it now has assets of \$70,-821.34. Share capital accounts for all but a fraction of this amount; the reserve funds contain \$3747.28. Personal loans in force total \$44,458.87, mortgage loans \$9203.22, stocks and bonds, \$5000, and cash \$12,159.25. A four percent dividend was declared for the year just ended.

An equally impressive report is that of the St. Francis de Sales C. U. of St. Louis, with a membership of 312 adults and 299 minors. Average size of each loan (there were 130 outstanding at the close of the year) was \$141.22; the net worth of the organization is \$24,889.69. Cash on hand was \$2108.31, while the treasurer also held certificates of deposit in the name of the union for \$3000. Operating expenses for 1940 were listed at \$926.95, while actual income was recorded at \$1024.56. A three percent dividend was declared for the year.

Twelve parish credit unions in Cleveland loaned \$47,485 during the past year, it was announced recent-



ly. Several of the groups authorized dividends, the highest being five percent. Moreover, four credit unions in the Diocese of Toledo reported they had declared dividends of two, three, four and five percent respectively.

Considerable interest has attended the publication of *The Living Parish*, bi-monthly journal devoted to the liturgical movement. Three issues of the 12-page magazine, published in St. Louis by the Pio Decimo Press, have thus far appeared; the latest issue is concerned with the liturgy for Lent. Each number contains a liturgical calendar for the two months immediately following.

Head of the advisory board is Very Rev. Msgr. Martin B. Hellriegel; other members are Rev. William Puetter, S.J., and Rev. Cornelius Flavin, all of St. Louis.

The proceedings of the Arkansas and Missouri State Branch conventions have been issued within recent weeks by the officers of the two organizations. The Arkansas record of the golden jubilee meeting held over Labor Day in Little Rock has a gold-colored cover and contains 31 pages of reports.

The Missouri Branch proceedings are combined with those of the women's organization; the report is a booklet of 52 pages. Both records contain accounts of business and executive sessions, major assemblies, religious features, and the recommendations and resolutions of the delegates.

Publications of this character will be invaluable when some day the history of the C. V. and its associated sections is written. In the meantime they constitute a working program of action for the year.

At good last several issues of *Primitive Man*, the quarterly bulletin of the Catholic Anthropological Conference, have come from the press. The treatise by Msgr. John M. Cooper, S.T.D., professor of anthropology in the Catholic University of America, "Andamanse-Semaine-Eta Cultural Relations," lends particular interest to the second number of volume thirteen. It contains many references to the belief of these primitives in the Supreme Being, the sins He abhors, and the need of appeasing his anger with an expiatory blood offering. There is a good deal of evidence in favor of the unity and universality of morals expressed in primitive beliefs.

It is both desirable and necessary the study of anthropology and ethnology should be fostered in Catholic America to a far greater extent than is the case at present. Both comparative religion and sociology need the aid of the science referred to.

Year in and year out a large number of men and women call at the Central Bureau to consult with members of the staff or make use of the Libraries. Since the beginning of the fiscal year last July 1st, for example, priests, sisters, laymen and laywomen have come to us from all parts of the United States and some from foreign countries.

Included among recent visitors were Mr. Theodore Maynard, distinguished American poet, Mr. W. C. Good,

of Ontario, president of the Co-operative Union of Canada, Rev. B. Kaufmann, O.F.M., of Shantung, China, and a number of priests and sisters from Minnesota, Wisconsin, Kansas, Illinois, Missouri and Texas.

Substantial use is also being made of the Library facilities. At the present time several students engaged in writing doctoral dissertations and theses for a master's degree are consulting the books and archives. One candidate for a doctorate degree informed us he was unable to obtain the books we have on his subject in any library of the Middle West.

Among the humble efforts engaged in by the Bureau with the intention of aiding missionaries, the remailing of Catholic magazines is not the least. The Superior of a school in the Philippines, Mother M. Alice, does more than merely indicate the value of this service in her letter to us. She says:

"We could not afford to buy the magazines which are so useful to us. They are of value for the references they yield the teaching staff while they make wholesome reading for the pupils and also serve as a reward for the still poorer children of the public schools whom we instruct in Christian Doctrine every week.

"It is absolutely impossible for me to convey to you an adequate idea of the good these magazines do, and how many souls are saved from the disastrous influence exercised by non-Catholic literature which falls into the hands of hundreds and hundreds of unsuspecting youths in all parts of the land. Therefore, I do hope you will continue to help us with sound reading matter of the kind referred to."

Plans are already under way for the 1942 convention of the C. V. and the N. C. W. U., to take place in St. Louis. At a recent meeting of the executive board, Cath. Union of Missouri, President B. Kuhlman was authorized to appoint a finance committee. The last national convention of the C. V. to be held in St. Louis was conducted in 1932.

It was announced at the meeting that two societies had become affiliated with the Branch in recent weeks, viz., the St. Paul Married Men's Sodality, of St. Paul, and the St. Andrew's Credit Union, of Lemay.

The following opinion is from a letter addressed to us by one of our readers, a farmer, in a State bordering on the Pacific Ocean:

"The public here is still of a divided opinion regarding the present war. Some believe, it would help matters if one side won while others would prefer to see the other victorious. But what they cannot see is that no matter which side wins the common people will be the losers. And that a real rebirth of nations, one in accord with Catholic doctrines, will be difficult for the human race to accomplish, because it has sunk so deep into the mud. Hence my vision of the future is dark and I ask myself 'when will men ever learn?'"

Among the greetings which reached us early in the new year there was one addressed to the Bureau from a public institution in the State of New Hampshire:

"I, and all the Catholic fellows confined here wish to thank you for the literature which has continued to reach us throughout the year."



# DAS SOZIALE APOSTOLAT

„IHR SOLLT MIR ZEUGEN SEIN.“

(Lk. 24, 48)

Ihr sollt des Herrn würdig wandeln, fruchtbringen in jedem guten Werk und wachsen in der Erkenntnis Gottes. Kol. 1, 10.

**C**HRISTUS braucht keine Verteidiger. Er braucht nur Zeugen. Er ist der Sieger über alle Welt. Um aber in die Menschenherzen einzudringen, will er den Menschen selbst als „pontifex“, als Darstellung Seiner selbst. — Es ist die wesentliche priesterliche Aufgabe, durch das persönliche Beispiel Christus den Menschen darzustellen und zu bringen. Dazu muss Er zuerst in uns Mensch geworden sein. Daher auch Sein fast unverständliches Wort: „Saget niemand etwas davon“. Erst soll die göttliche Wahrheit und Tiefe und Kraft in uns selbst Wurzel fassen und Gestalt annehmen, erst soll die göttliche Liebe uns selbst ganz ergreifen und überwältigen, bevor wir Zeuge sein und Zeugenschaft ablegen können. Dieser innere Weg, dieses stille Wachsen ist der erste Akt unserer Zeugenschaft. Ohne dieses demütige Werden, tägliche neue Werden und Wachsen ist uns kein Weg gegeben den Menschen göttlicher Zeuge zu sein. Was die Apostel mit leiblichem Aug und Ohr und Hand erleben konnten, bedurfte noch der Taufe durch den heiligen Geist. Uns muss die geistige Taufe allein, und die tägliche Gnade, führen zu der Höhe und Kraft göttlicher Zeugenschaft.

Zeugen für göttliche Wahrheit und Kraft. Er ist kein Gott der Toten, sondern ein Gott der Lebendigen. Wer nur ein Teilchen seiner menschlichen Kraft auf seine priesterliche Aufgabe verwendet, ist nicht Gottes. Er hat das grosse Gebot gebrochen, welches den Menschen total verlangt: ganzes Herz, ganze Seele, ganzes Denken, alle Kräfte. Was Wunder, dass das Göttliche nicht in ihm und um ihn lebendig werden will? — Wer keine Allen sichtbare und spürbare Ehrfurcht vor dem heiligen Gott hat, zumal im Gotteshaus, — wie kann er den Menschen den ewigen Gott bringen? — Wer keinen Mut hat für göttliche Wahrheit und göttliches Gesetz, wie kann er sich täglich an den Altar der „martyres“ wagen, und tun, als sei er einer von ihnen? Musste nicht der Messias leiden, und so in seine Herrlichkeit eingehen? — Muss nicht jeder Priester leiden, und so die Kraft und Herrlichkeit eines Erlösers der Menschen und Welt vom Himmel ziehen? Je mehr wir leiden, desto mehr sind wir Sieger. Und je ärmer wir werden, desto grösser ist unser innerer Reichtum und innere Kraft.

Zeugen der Liebe Gottes. Wer Gott darstellen will und es nicht im Sonnenglanz der Liebe versucht, der ist in grossem Irrtum, aus dem er kaum erlöst werden kann. Denn Gott ist die Liebe. Und wer in der Liebe ist, der ist aus Gott gezeugt und erkennt Gott. (1. Jo.

4, 7) Den dreimaligen Verrat konnte Petrus nur durch seinen dreimaligen Schwur zur Liebe gut machen. All unser menschliches Versagen machen wir gut durch einen unverbrüchlichen Schwur zur Liebe. Es ist ein Schwur zu Gott. Solche empfangen Schlüssel des Himmelreiches. Wo Liebe ist, da ist Kirche, da ist Christus. Wo keine Liebe ist, da ist nie Kirche, da ist nie Christus. Aeussere Formen dürfen uns nicht täuschen. Sie würden auch das Volk auf die Dauer nicht täuschen, wenn man wirklich so etwas unterfangen wollte. — Nach Leo ist die Natur Gottes bonitas; ist das Werk Gottes misericordia. So und nicht anders kann auch die Natur und das Werk des Priesters sein: bonitas, misericordia.

Wir sollen das Volk zu Zeugen Gottes, das heisst Zeugen der Liebe machen. Wo barmherzige und gütige Menschen am Werk sind, da ist die Kraft Gottes unter den Menschen aufgebrochen, da ist es heller und wärmer geworden. Da weicht Finsternis und Kälte und Sünde. Wir Priester können nur zu Tausenden Zeugen Jesu Christi sein. Das Christliche Volk muss es zu Millionen sein. Das ist der Sinn der katholischen Aktion. Aegidius Jais hat im Jahre der Klösteraufhebung 1803 im bayrischen Oberland eine schmerz erfüllte Predigt gehalten, nicht über grosses Geschehen in der ungerechten Welt, sondern über das wichtigste Anliegen des Reiches Gottes. Er predigte: Wirket, o Christen, wirket durch euer gutes Beispiel. Dieses euer Beispiel ist mehr wert als das Predigen der Priester. Vielleicht ist bald keine andere Predigt mehr möglich als die eures guten Beispiels!

Das ist unser Anliegen, dass wir viele, viele gute Menschen in die Welt hineinstellen, deren Gutes das viele Böse überwindet, deren Licht die Finsternis verscheucht, deren Liebe Zeugnis gibt von der ewigen Liebe, damit die Menschen im Dunkel nicht verzweifeln. „Wenn sie seine Liebe wüssten, alle Menschen würden Christen“ (Stolberg). Und im Antlitz dieser guten Menschen wird man die Züge des ewigen Vaters ahnen und erkennen. — „Damit die Menschen gute Werke sehen und den Vater preisen, der im Himmel ist.“ — —

Caritas-Direktor Nar

Durch vielfältigste geistige und leibliche Verkehrsmittel sind wir feiner, glatter, geschmeidiger geworden, wie Kiesel, die sich aneinander abreiben. Aber ist deshalb der Kiesel inwendig weniger hart? Mit Betrübnis und Entsetzen müssen wir erfahren, wenn heute diese Politur, diese, ach, so fälschlich „Bildung“ getaufte Politur, von der Leidenschaft durchbrochen wird, dass die Feuerflammen herausfahren, wie wir sie kaum in alter oder ältester Zeit gesehen haben.

ADALBERT STIFTER



### Wie ein Gebetbuch seine Mission erfüllt.

DER von uns aufgestellten Regel gemäss, keine Bekleidungsgegenstände zu Verwendung für Neger und Mexikaner nach grösseren Städten zu schicken, verweigerten wir im letzten Jahre einem Missionare in San Antonio, ihn auf genannte Weise zu unterstützen. Wir gaben unsere Gründe an, nämlich dass in einer Grosstadt die Möglichkeit bestehe, genügend Kleider für caritative Zwecke zu sammeln. Der Missionar unterbreitete unser Schreiben dem verst. Erzbischof Drossaerts und dieser wandte sich nun an uns mit der Erklärung, es sei der verhältnismässig kleinen Zahl von Katholiken in seiner Bischofsstadt unmöglich, der unter den so zahlreichen Mexikanern San Antonios herrschenden Not abzuwehren. Darauf hin erfüllten wir den Wunsch des bittstellenden Priesters. Ausserdem halfen wir seither den Karmeliterinnen in jener Stadt desto lieber, nachdem sie bereits seit Jahren von uns unterstützt worden waren, besonders mit Devotionalien. Dies zur Erklärung des folgenden Schreibens vom 23. Nov. v. J.:

„Nun, da alles endgültig eingetroffen ist, möchten wir Ihnen nochmals von Herzen danken für die grosse Güte die Sie uns wiederum gezeigt haben. Wir besitzen jetzt eine gute Menge Kleider, Unterwäsche und Decken für die armen von uns betreuten Familien und sind recht froh, etwas geben zu können. Alle erwarten zu Weihnachten eine materielle Hilfe und Unterstützung. Ebenso danke ich nochmals für das Paket mit den Devotionalien, die immer verlangt und erbeten werden.“

Besonders die kleinen spanischen Gebetbüchlein, die wir den Schwestern schicken, stifteten viel Gutes, versichert uns die ehrw. Schw. M. Raphaëla. Als neuestes Beispiel dieser Art berichtet sie folgenden Fall:

„Dieses Jahr, im Februar kam ein junger Mann zu uns, den wir bereits zwei Jahre lang vergebens zuredet hatten, sich kirchl. trauen zu lassen. Seine Schwester war bei unsern Kindern im Internat; diese wollte er nun zu sich heimholen, denn sie war aus der Schule entlassen. Aber wir verweigerten dies, weil er eben nicht kirchl. getraut war. Als ich ihm nun von neuem ernst zuredete, unterbrach er mich, mit den trotzigsten Worten: „Kein Mensch kann mich zwingen zur kirchl. Trauung.“ — Gewiss antwortete ich, kein Mensch zwingt sie — auch die Kirche nicht — auch Gott nicht! Aber einmal wird auch niemand sie in den Himmel hineinzwängen können — auch Gott nicht, weil sie als Katholik — ohne das hl. Sakrament der Ehe — im Stande der schweren Sünde sind. Trotzdem gab ich ihm und der Frau ein Exemplar „Devocionario popular“ und zeigte ihm die Erklärung der Beichte. Er hatte nie im Leben gebeichtet. Er nahm das Buch an — aber er ging verstimmt fort. Lange hörten wir nichts mehr. Da im August kam er eines Sonntags zu uns und zeigte uns voll Freude seinen Trauschein. Er war in der St. Alphonsus Kirche getraut worden und hatte das hl. Sakrament empfangen zum ersten Male in seinem Leben! „Wer hat sie vorbereitet?“ fragte ich. „Schwester — das kleine Gebetbuch — damit habe ich mich vorbereitet und der Rev. Father hat mir geholfen beim Beichten — es hat recht gut gegangen. Und jetzt am 3. Nov. hat man ihn begraben!“

„Welch Glück,“ so beschliesst die Briefschreiberin ihren Bericht, „dass er das Büchlein empfangen hatte und benutzte!“ Natürlich, spielt die Central-Stelle nur

die Vermittlerrolle. Ohne die Gaben wohlthätiger Männer und Frauen, wäre es uns unmöglich, den Missionaren Hilfe genannter Art zu gewähren.

### Ein böses Erlebnis.

ES ist eine Erfahrung der Geschichte, der Krieg fördert unter anderm auch das Räuberwesen. So war es in Deutschland nach dem 30-jährigen Kriege und wiederum im 18. Jahrhundert, nachdem ein Krieg dem andern gefolgt war. Gegenwärtig leidet das chinesische Volk am Räuberwesen wie an einer Landplage, und auch die Missionare bleiben nicht davon verschont. Dies hat der bekannte Franziskaner Dominic Menke, dessen Missionsgebiet sich in der Provinz Shantung befindet, nun am eigenen Leibe erfahren, als er plötzlich nachts den „Besuch“ solch unerbetener Gäste empfing. Er schreibt uns darüber:

„Erst haben die Räuber auf mich geschossen, aber glücklicherweise nicht getroffen. Wie sie merkten, dass ich mich nicht wehrte (Widerstand hätte mein Leben noch mehr gefährdet), kamen sie heran, banden und knebelten mich und schlugen mich bis aufs Blut. Mit allem Geld, das sie finden konnten (es war Gott sei Dank nur der Gegenwert von etwa \$35.00 in amerikanischem Gelde), meinem Pelzrock, Wintermantel, sämtlichen Fahrrädern der Station, meinem Photoapparat und manch anderen kleineren Sachen sind sie dann abgezogen. . . . Erst hatte ich mir nicht viel aus meinen Verletzungen gemacht, aber allmählich ging es mit der Arbeit wirklich nicht mehr, meine Nerven versagten vollkommen, und so mussten mich die Oberen aus der Aussenmission herausholen. Unser Missionsdokter hier verordnete für mehrere Monate absolute geistige Ruhe. Ausser Messelesen und Brevierbeten wurde mir keine Arbeit gestattet.“

Im verflossenen Herbste wurde Pater Dominic Menke sodann von seinen Oberen mit der Mission in der West-Vorstadt von Tsinanfu betraut. Es leben dort an die 900 Christen, die von überall her zugezogen sind. Anscheinend sind es eifrige Gläubige, denn der Missionar rechnet Sonntags mit 200 Beichten. Auch erwartete er, am verflossenen Feste der Unbefleckten Empfängnis, 20 Neuchristen taufen zu können.

Vor dreissig Jahren haben die Apostel des Fortschritts laut und vernehmlich verkündet, die Menschheit sei nun zu aufgeklärt, Kriege zu führen. Von Europa und Amerika aus würde sich die neue Humanität der Gesinnung ausbreiten und auch die Völker des fernen Ostens beeinflussen.

Gerade das Gegenteil von dem ist eingetreten. Die Menschheit scheint nun nicht der vollenden Humanität sondern einer gesteigerten Barbarei entgegen zu gehen. Und der ferne Osten scheint aus seinem Dämmerzustande nur zu dem Zweck erweckt worden zu sein, hineingerissen zu werden in das Elend, dem wir entfliehen möchten. Für die gegenwärtige Lage in Ostasien charakteristisch sind folgende Mitteilungen eines im Norden Chinas tätigen Missionares:

„Die Lage hier ist nach wie vor sehr verworren, wenn auch in den Städten meist erfreulicherweise Ruhe und



Frieden herrscht. Gerade hören wir, dass ein alter Regierungsgeneral die ländlichen Distrikte von ganz Shan-tung besetzen soll. Hoffentlich wird dann dem Treiben der kommunistischen Banden, die das Volk auf's schlimmste terrorisieren, bald ein Ende gemacht. Das chinesische Volk ist im tiefsten Herzen jedem Kommunismus abhold, aber das arme hilflose Volk steht der Gewalt der roten Verführer machtlos gegenüber. — Bisher hat man unseren Christengemeinden durchweg kaum Schaden zugefügt, wenn es auch an Drohungen nicht fehlt und da, wo die Banden die Herrschaft an sich gerissen haben, bereits manche Priester ihre Bezirke verlassen mussten."

### Aus der Bücherwelt.

A. C. Cotter, S.J., *Theologia Fundamentalis*. Weston College Press, Weston, Mass. pp. XII und 739. \$3.50.

**D**IE Eigenart des Buches im Verhältnis zu andern ist gekennzeichnet durch einen überaus systematischen, in sich geschlossenen Aufbau. Die eigentliche und einzige Aufgabe der Fundamentaltheologie sieht der Verfasser darin, den wissenschaftlichen Unterbau zu liefern für den unbedingten und vorbehaltlosen Glaubensakt, mit dem wir annehmen und bejahen, was die katholische Kirche uns als geoffenbarte Wahrheit zu glauben vorstellt. Aufbau und Einteilung des Werkes sind damit umrissen: Es muss den Beweis erbringen für die Möglichkeit und die tatsächliche Existenz der Offenbarung, und die Kirche als ihre unfehlbare Hüterin aufstellen; und es muss die Quellen dieser Offenbarung nachweisen, Ueberlieferung und Heilige Schrift, die beide notwendig, aber auch vollgenügend sind. Das ist der Rahmen, in den natürlicherweise jede Fundamentaltheologie gespannt werden muss, den darum auch Cotter zu Grunde legt. Neu aber dürfte in seinem Buch die unbedingt einheitliche Linienführung sein, die trotz der Fülle des behandelten Stoffes die wesentlichen Lehrstücke klar und übersichtlich darlegt. Die 54 Thesen des Buches bilden ein streng logisches Gefüge. Seitenfragen, die, wenn auch interessant, doch oft abwegig sind, werden grundsätzlich nicht behandelt, was den fundamentaltheologischen Beweisen eine grössere Durchschlagskraft verleiht.

In diesem Zusammenhang muss auch erwähnt werden die strenge Scheidung der rein apologetischen Fragen von den mehr dogmatischen, besonders im Traktat über die Kirche. Diese Scheidung ist nicht leicht, und doch gerade heute wegen des grossen historischen Interesses von grösster Bedeutung. Der Verfasser hat das Problem aufgegriffen und, dürfen wir sagen, glücklich gelöst. Nicht weniger warm dürfte die eingehende rein apologetische Beweisführung für die Gottheit Christi begrüsst werden. Diese Beweisführung ist möglich und, wenn auch im Rahmen der Fundamentaltheologie nicht absolut notwendig, doch von grossem Vorteil. Die Gegner des Katholizismus wissen nur zu wohl, dass Leben und Lehre der Kirche auf der Gottheit Christi gründen, und dass ohne dieses Fundament alles zusammenstürzen müsste. Der apologetische Beweis für die Gottheit

gibt darum die Möglichkeit, den Gegnern aus der methodisch kritischen Schule auch in dieser heiss umstrittenen Frage mit ihren eigenen Waffen zu begegnen.

Viele andere Vorzüge der vorliegenden Apologetik könnten noch genannt werden: Die reine Trennung zwischen wissenschaftlicher und praktischer Apologetik und die vielen anregenden Hinweise und Hilfen für die letztere; die eingehende und überaus gründliche Behandlung des Traktats über die Hl. Schrift; die reiche, fast erschöpfende Bibliographie und Literaturangabe; und besonders der Umstand, dass in diesem Buch viele Schwierigkeiten und Aufgaben der Fundamentaltheologie hier in Amerika weitgehendste Berücksichtigung finden. Das dürfte das Werk jedem Seelsorger empfehlenswert machen. Es ist zwar in erster Linie geschrieben und gedacht als Textbuch zum Gebrauch in Seminarien, hat aber darüber hinaus einen nicht geringen Wert auch für die praktische Seelsorge. Der Leser wird kaum eine Antwort suchen, die im Buch nicht gegeben und durch das sehr ausführliche Register nicht zugänglich gemacht würde.

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